# CHRISTS COMMUNION WITH HIS Church Militant.

First preached, and now published for the good of Gods Church in generall.

*The Fifth Edition.*

BY
NICHOLAS LOCKYER,
Master of Arts.

CANT. 1.13.
*A bundle of Myrrhe is my Wel-beloved unto me, he ſhall lie all night betwixt my breaſts.*

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I

# TO THE
# Vertuous Lady Aunt,
# SUSAN CECILL,

Grace and peace be multiplied
BY
JESUS CHRIST.

Madam,

THe *ſweet taſte I have had of your Ladiſhips love to the beſt things, hath encouraged me, humbly to preſent this little Tract unto you. What* Solomon *ſpeakes from experience, that you upon triall have found true,*

That the moſt promiſing contents of this life, are vanity and vexation of ſpirit. *Our wiſe and mercifull Father doth uſually thus imbitter the ſweeteſt things of this world to us, that we may the more cordially relliſh, and ferventlie ſeek after that full ſatisfying, and everlaſting ſweetneſſe and comfort, which is in communion with Chriſt our heavenlie Husband, in whom all fulneſſe of conſolation dwels. A drop of this tranſcendent fulneſſe, Your Ladiſhip (I hope) ſhall finde diſtilled into your ſoule, by reading of this little worke now come to Your hands, which like* Aqua Vitæ, *ſhall cheere and revive Your ſad ſpirit,*

*ſpirit, when readie to faint. Fainting perſons, carrie little bottles of reviving liquids, alwaies about them; if Your Ladiſhip ſhall think fit, to make this little Tract Your pocket-companion, and peruſe a little of it ſtill, when You feele ſoul-qualmes to ſeize upon You; You ſhall finde (I truſt) through the bleſſing of Chriſt, much eaſe and comfort; and ſo ſpend and end Your aged daies, in more true ſolace of heart, then yet You have done your primeſt daies of flouriſhing youth. The accompliſhing of this, is the ſincere and holy aime of your much obliged Nephew, in this his firſt offering to publique view. Which ſimple aime, that the Lord may graci-*

*graciouſly anſwer to your Ladiſhips comfort here, and eternall happineſſe hereafter, I ſhall ſtill continue my prayer (though here I end my Epiſtle) that the Lord will ſtill attend this my poore endeavour with his rich bleſſing, to all the partakers hereof, and in ſpeciall to You.*

Your much obliged Nephew,

Nicholas Lockyer.

*Chriſtian Reader,*

COmmunion with Chriſt, is our happineſſe in this World, and in the World to come: that which makes every ſweet thing ſweet, and every ſweet thing ſweeter. With this ſweet ſubject is this little Tract now come to thy hand taken up. Poore fallen man is ſtill complaining of one want or other; and when the thing is given which he longed for, yet his ſoule is as far from content, as before; like to a childe that cryes for this and that, and yet when he hath what he cryed for, continues crying ſtill, and cannot tell well what hee would have. All our want is this, the want of communion with Chriſt: this is the cauſe of all complaints; the infelici-

tie of the ſoul, the ſum of mans miſe-ry, here and hereafter; but poor blind man ſees it not, and therefore com-plains of twenty things, twenty miles a this ſide his diſeaſe; and ſo ſpends his daies in labour and ſorrow, and yet loſes happineſſe, both here and here-after too. A full fruition of Chriſt, is full felicity: a full fruition of any thing below Chriſt, without Chriſt, is but vanity and vexation of ſpirit. The more then, O fallen man, thou canſt get into communion with thy God, the more will thy great loſſe be repaired, thy complaining ſoule ſatisfied, and thy tranquillity ſetled upon thee again. Hunt not then after riches, honours, pleaſures, and ſuch like low delights of the ſonnes of men, with this deluded miſtaken world, which lies in wickedneſſe; for felicity is not in theſe: but ſtudy and ſtrive after a neerer communion with Chriſt: the next way to get moſt

in

in with him, is the ſpeedy way unto all happineſſe: ſo much as thou canſt get of his company, ſo much art thou in Heaven. *How precious are thy thoughts unto me, O God! how great is the ſumme of them? If I ſhould count them, they are more in number then the ſand: when I awake, I am ſtill with thee.* Pſal. 139. 17, 18.

This is Heaven upon Earth; and that true Nobility and Honour, which wee ſhould be all ambitious after; to loſe our ſpirits in God. What an unſpeakable felicity is it, to be ſtill with God in our thoughts? This ennobles the ſpirit of man, and makes it a companion to the King of Kings: this gives evenneſſe and ſteadineſſe to a mans courſe; and makes him walk in all the waies of God blameleſs: this gives tranſcendent peace and tranquillity to a mans ſpirit, and makes him unmoveable in the midſt of fears: this gives bread

in

in famine, drink in drought, peace in warre, health in ſickneſſe, life in death. Devote thy ſelfe therefore to Chriſt, that he may devote himſelfe to thee: and as a poore *medium* of communion make uſe (if thou pleaſe) of this enſuing Treatiſe. If thou get any good, give glory to God; and make the poore Penman a conſtant ſharer in thy prayers.

*Thine in Chriſt,*

Theophilus Philanthropus.

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*Comfort againſt the Sword, Plague, Famine,*

*Famine, Perſecution, and the like, aſſeth to them which have Chriſt ſpecially preſent with their ſpirits* p. 125, 126, &c.

FINIS.

# CHRISTS COMMUNION With His Church Militant.

John 14. verſ. 18.

*I will not leave you comfortleſſe; I will come to you.*

CHriſt and his Church are deare each to other; the truth of this is at large manifeſt in this Chapter. Chriſt as a heavenly Husband, being to leave his earthly Spouſe; to wit, his Church Militant, and to live with his Father at his right hand in glory, with his Church Triumphant; endeavoureth with various verſes of this chapter, to comfort the ſad ſpirit of his beloved Spouſe, which he perceived was much dejected. The Verſe which I

have choſen to inſiſt on, is one of them: *I will not leave you comfortleſſe, I will come to you.* In more words let me repeat this verſe againe. *Thou, O my Love, my Dove, my faire One, art ſad I ſee, and diſconſolate at my departure! As a Lilly in the valley; nay, as a Lilly (indeed) among thorns, I ſhall leave thee: the Prince of darkneſſe dwelling in the children of darkneſſe, will endeavour to devoure thee; Sonnes of Belial will beſet thee, perſecute and torment thee, as they have done me before thee: but be not at this diſmayed, O faireſt of women! dejected, as one without all conſolation; for I will not leave thee comfortleſſe, I will come to thee.*

What difference is there between a priſon-houſe and mine own houſe, if ſweet friends continually come to me there? 'Tis a priſon and no better we abide in, whilſt we dwel in the body: fetter'd we are with many luſts, and groan we doe, under the tyranny and oppreſſion of a body of death; and O! wretched men that we are, dwelling in theſe dungeons of clay, if no friend from Heaven come to us? 'Tis true, O my Spouſe, what thou ſayeſt; and therefore that thy dwelling in the body may not be comfortleſſe, I wil come to thee. *I will not*

*not leave thee comfortleſſe, I will come, &c.*

The body is a priſon to the ſoul, and the world is a hel to both. The God of this world is a Devil, and the children of this world Devils, to the Spouſe of Chriſt. The father torments her ſpirit; and the children torment her fleſh: neither in body nor ſoul, whileſt in this world, can the Spouſe of Chriſt be quiet. We that are thus in hel upon earth, ſhal quickly be comfortleſſe, if no friend from Heaven come to us. True, oh my Spouſe: but to prevent this, *I will come to thee.* From Heaven to Earth (indeed) is a long journey; but yet this I'le not ſtand on; rather then thou ſhalt be left comfortleſſe, in any condition upon earth, I wil from Heaven come to thee. Let it be what weather 'twil, at what time 'twil, and be at mid-night thou need'ſt me, I wil come to thee; *I will not leave you comfortleſſe, I wil come to you.*

Affliction hath made many friends upon earth forſake me, O my Saviour! wilt not thou my heavenly friend ſo ſerve me? What if the devil caſt me into priſon? wilt thou come to me there? wilt thou viſit me when I lye in a naſty roome, amongſt naſty wretches, that curſe and ſweare, which thou

canſt not endure to heare? Yea ô faireſt of women! rather then thou ſhalt be comfortleſſe in ſuch a condition, *I will come to thee.*

Thou wilt come to me, ô my Saviour, one day: but what if the Devil keep me in ſuch a priſon *ten dayes?* a long time? til the *iron enter into my ſoul?* wilt thou not wax weary at laſt, and leave comming to me? No my Love, I am reſolved to the contrary. [*I will not*] *leave thee comfortleſſe,* [*I will*] *come to thee.*

Why, but what if Satan winnow me as wheat, and caſt me into ſin, which is more odious to thee then any priſon, then any place, or any thing: wilt thou not then ſhake me off for ever, and never come to me more? This, ô faireſt of women, may make me ceaſe comming to thee *for a moment*: but no longer: for I am reſolved not to [*leave*] *thee comfortleſſe* in any condition, either of ſin or puniſhment. *I will not* [*leave*] *thee comfortleſſe* [*I will*] *come to thee.*

My Text, you ſee, is Chriſts conjugal promiſe to his Spouſe, of all kindneſſe, during the time of his perſonal abſence. The matter of this promiſe is conſolatory; the forme according to which our Saviour expreſſeth this conſolatory language, is firſt negative

negative; *I will not leave you comfortleſſe.* Secondly, affirmative; *I will come to you.* Theſe latter words containe the reaſon of what is delivered in the former. We cannot be comfortleſſe; [*becauſe*] Chriſt ſtil comes to us. And thus taking the words, you may read them thus, *viz. I wil not leave you comfortleſſe,* [for] *I will come to you.* No condition can be comfortleſſe, if Chriſt come to us.

*I will not leave you comfortleſſe,* ] Οὐκ ἀφήσω ὑμᾶς ὀρφανὺς, *I will not leave you fatherleſſe and motherleſſe. I will not leave you Orphans,* ſaith the Original, ἀποροφανίζομαι the word comes from, that is here tranſlated *comfortleſſe,* which ſignifies to be made fatherleſſe and motherleſſe; which becauſe it is uſually a condition very comfortleſſe, therefore is the word thus rendred, ὀρφανὺς *comfortleſſe.* Thus the children of Chriſt ſhal not be left. They are no *Orphans,* which have Chriſt for their Father. They are never totally bereft of all comfort, to whom Chriſt comes: and thus he wil ſtil doe to his Church Militant. Chriſt wil never leave comming from Heaven to earth, although it be a very long journey, as long as he hath any one child upon earth. *I will not leave you comfortleſſe.*

*I will come to you*] Ἔρχομαι πρὸς ὑμᾶς, I returne to you, ſaith the Original; ſpoken in the Preſent Tenſe, and not in the Future, *I will*] *returne to you*, as we have it tranſlated. *Ac ſi diceret Chriſtus* (ſaith one) *ſe licet nondum profectum, jam eſſe in reditu*; As if Chriſt had ſaid, although I am not yet gone from you, yet I am returned to you. Chriſt though not actually in perſon departed, yet was ready in ſpirit to be preſent with his Spouſe to the end of the world.

Thus having paraphraſtically gone over theſe words, I wil put the plaine meaning of them into this *Theſis* in Divinity, *That the Church of Chriſt Militant ſhall not be left comfortleſſe, becauſe Chriſt wil come to her.* Or thus, *No child of Chriſt upon earth ſhall be left comfortleſſe, for Chriſt will come to him.* What Chriſt ſpake at his departure to his Diſciples was not for them onely, but for the comfort of all his people to the end of the world. In his Diſciples he ſpake thus to all his children, that are or ever ſhall be upon the face of the earth, *I will not leave you comfortleſſe, I will come to you.*

This comfortable doctrine, that I may fully and methodically handle, I wil lay open unto you theſe four things: Firſt, that Chriſt

Chriſt doth come to his children upon earth. Secondly, how Chriſt doth come to his children upon earth. Thirdly, when Chriſt doth come to his children upon earth. Laſtly, why Chriſt wil take ſo much paines, as to come to his children on earth? I begin with the firſt of theſe, to wit, that Chriſt doth come to his Church and children upon earth. The truth of this is evident by our Saviours own language, and by each godly mans experience.

Our Saviour, not onely in my Text, but in many other places promiſed to come to his Church Militant, and therefore ſurely he doth come to his people on earth: for Chriſt is God, *and God cannot lye, nor repent.* What Chriſt hath ſaid he wil doe, that he wil faithfully performe to a tittle: *for faithfull is he that hath promiſed*, ſaith the Apoſtle. *Goe therefore and teach all Nations, &c. teaching them to obſerve all things, whatſoever I have commanded you; and lo I am with you alwayes, even to the end of the world, Amen.* Matth. 28. 19, 20. This place ſhewes plainly, that Chriſt doth come to his children upon earth; and that he wil doe this to the end of the world. For Miniſters (of all men) to walke faithfully in their places,

teaching their flock to *observe* [*all*] *things, that Christ hath given them in charge*, wil coſt them hot water: eſpecially living in corrupt places. This our Saviour tenderly conſidered: and therefore that his Diſciples might not be diſheartned, he aſſures them of his company unto the laſt, to ſupport and comfort them. *Lo I am with you to the end of the world*; Chriſt by his phraſe of ſpeech doth hint us, that what he then ſpake ſhould reach further than unto thoſe to whom then he appeared: namely, to all Miniſters and people *to the end of the world*, that ſhal faithfully diſcharge their places and callings to his honour.

I might here tel you, that not onely Chriſts word, but alſo Chriſts name ſets forth the truth of this, that Chriſt is with his Church Militant, and ſo conſequently, that he doth come to her. He was called *Emmanuel*, which being interpreted, is *God with us*. Mat. 1.23. Which name was not only to note Chriſt, as then corporally preſent with his Church: but to note Chriſt as one having actually aſſumed our nature, and ſo to be more glorioufly preſent with his Church to the end of the world, then ever from the beginning after *Adams* fall. Now as ſhe

ſaid

ſaid of her husband, *as his name is, ſo is he; Nabal is his name, and folly is with him:* ſo may the Spouſe ſpeak of her Husband Chriſt; as his name is, ſo is he. *Emmanuel* is his name, which ſignifies *God with us*, and ſo indeed is Chriſt. He is continually with us. What *David* ſaid of himſelf, in reſpect of Chriſt; that may we truly ſay of Chriſt, in reſpect of us. *Nevertheleſſe* (ſaith he) *I am continually with thee, thou haſt holden me by my right hand.* Though Chriſt dwel in Heaven, and we on earth; yet nevertheleſſe he is continually comming to us, and abiding with us.

The godly have, and do find the truth of this by bleſſed experience, which is the ſecond thing; and that which I rather inſiſt on, for the confirmation of the truth in hand; becauſe againſt experience there is no diſputation. *Peter* found the truth of this, that Chriſt comes to his children upon earth, that their condition may not be comfortleſſe. *Herod* caſt *Peter* into priſon, and thought to have made him comfortleſſe; but Chriſt came to him, as you may ſee. *And behold* (ſaith the Text) *the Angell of the* LORD *came upon him, and a Light ſhined in the priſon; and*

*he smote Peter on the side, and raised him up, saying, Arise up quickly: and his chaines fell off from his hand.* The Jewes by a storm of stones thought to have made *Stephen* comfortlesse, but Christs comming to him prevented it. Christ so gloriously came to him in that deadly storm, that he found more comfort (I believe) then ever he did before in his life: for *he looked up stedfastly into Heaven, and saw the glory of God, and Iesus standing at the right hand of God:* he saw the Heavens opened ready to receive him, which transcendently revived him: which glorious vision he could never have seen, had not Christ come to him. *Paul* likewise found the truth of this point, when he had left *Athens*, and came to preach to the Gentiles at *Corinth*. He was very fearful what successe he should finde in his Ministery amongst the barbarous Gentiles. Now our tender Saviour, that *Paul* might not be overborne with feare, and made heartlesse and comfortlesse, graciously comes to him in a vision, as you may read, *Then spake the Lord to Paul by night in a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee; and no man shall set on thee to hurt thee, for I have much people in this City.* Thus at another time Christ came to *Paul*, that

that he might not be left comfortleſſe, when he was pleading his cauſe before *Ananias*, and like to be pulled in pieces. *And the night following* (ſaid the Text) *the Lord ſtood by him, and ſaid, Be of good cheere Paul; for as thou haſt teſtified of me in Ieruſalem, ſo muſt thou alſo bear witneſſe at Rome.* At another time, *Acts* 23. 11. *Paul* and *Silas* together had experience of this truth, that Chriſt comes to his Church militant. As they were pouring out their ſoules together in prayer, Chriſt wonderfully came to them: he came in an Earthquake, and made the *foundations of the priſon ſhake*, and ſo *opened all the priſon doors, and looſed every priſoners bonds.* Comfortable was Chriſts comming to *Paul* and *Silas*, but terrible to the Goaler; for he ſeeing in what manner Chriſt broke in and reſcued his ſervants, would have killed himſelf; but Chriſt came graciouſly to his ſoul alſo, and reſcued it out of the hands of the Devil. Happy was it for this man; that Chriſt did finiſh two workes in one jonrney; to wit, come to *Paul* and *Silas*, and deliver their bodies out of priſon; and withal come to their Gaolor, and deliver his ſoul out of priſon too. In an Earthquake came both to priſoners & Gaoler: for the Gaoler came *trembling* to the

Priſoners

Prisoners of hope, as a man in despaire; *and fell downe*, saith the Text, *before Paul* and *Silas*. 'Tis no matter how Christ come to us, so he comfort us before he leave us. Thus I have shewed to you, that *Christ* doth come to his Church Militant.

The second thing that I am to shew you for the opening of the point; is, how Christ doth come to his Church Militant. To this I wil answer, First, more generally and briefly: Secondly, more particularly and fully. More generally and briefly, I answer thus: Christ visits his Church Militant, as *David* visited and comforted *Hanum*; to wit, mediately by his spirit, as *David* did mediately by his servants. *And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the* [*Spirit of truth,*] *&c.* Joh. 14. 16, 17. *Peter* found the truth of this, that Christ by his Spirit comes now to his Church Militant. *While Peter thought on the vision,* [*the Spirit*] *said unto him, behold three men seek thee.*

But in the second place, that I may more particularly and fully answer to this question; to wit, how Christ doth come to his Church Militant, to comfort her in all conditions; I wil lay before you the generall con-

conditions of mankinde: and ſhew you how Chriſt by his Spirit as a Comforter, comes to us in them, The general conditions of mankinde are two, *proſperity* and *adverſity*.

Proſperity would ſoon bring the ſouls of Gods people to a comfortleſſe condition, did not Chriſt by his Spirit come to them. Satan, that evil ſpirit is ſo buſie, comming to the children of God, when in proſperity, that did not Chriſt alſo come to them by his Almighty ſpirit, to quench all his fiery darts, their ſoules would ſoon be comfortleſſe, the Lord knowes. When *Peter* was warme in the High Prieſts Hall, then the devil by a damſel came to him, and ſo farre he prevail'd on him, that had not Chriſt lookt back upon him, and by his Spirit come to him, he had been in a comfortleſſe condition indeed. And thus would the condition of good men now be, which are warme in their neſts with outward things, did not Chriſt come to them: when the ſons of God be honourable, and great amongſt the ſonnes of men, as *David* and *Solomon*, *Iob*, *Iacob*, and *Abraham* were; then the devil in point of policy, though not out of love, viſits them often; and by often comming to them then, drawes their precious

ſouls

ſoules into many ſinnes, as pride, ambition, malice, ſenſuality, and the like; which like Cankers, quickly fret and eat out all divine conſolation in the ſoul, and leave it like the Prodigal feeding upon huskes; ſolacing it ſelf with no other joy and content, then what the bare creature dipt in ſin wil afford the ſenſe; which, you muſt needs ſay, is of all comfortleſſe conditions the moſt and worſt comfortleſſe. Now that theſe may not be left in this comfortleſſe ſtate, to periſh eternally; Chriſt by his Spirit thus comes to them. Firſt, in a ſweet ſtil voyce behinde them, as the Prophet ſpeakes, ſaying, ſometimes in the midſt of their ſenſuality: This is not the way to eternal joy: no, this is the way, O ſenſual ſoul, walk in it.

This ſtil voyce ſtrikes a damp in the merry ſenſual ſoul of a Chriſtian, and makes his heart in the midſt of vaine laughter, ſad. If this be not prevalent enough to turn him, but on again he wil in his ſinful way; then Chriſt comes with a witneſſe, in thundring and lightning, to convince and ſting the conſcience, as he did to the Iſraelites, to bring them to ſee their wickedneſſe in chuſing a King; until God thundered and lightened from Heaven fearfully, they laid not

to

to heart their rejecting God as their King, but went on ſtrongly and unaffectedly in their way. And juſt thus oft times it is with many of the ſonnes of God in proſperity: the ſtil voyce of Chriſt ſweetly ſuggeſting, and mildely checking for ſinne, is not ſtrong enough to ſtop and turne them, until the Angel of the covenant come downe into the conſcience, and ſtand with a flaming Sword, threatning nothing but Hel and Death, if they make on a ſtep further, they ſtop nor turn not; which though not Chriſts natural carriage to his children, yet he wil in tender love deny himſelf thus far, as to put on an affrighting Vizzard upon his ſmiling countenance, and come terribly, and ſave violently, by plucking his children out of the fire, rather then he wil leave any of his ſo comfortleſſe, as to periſh remedileſſe. Chriſt wil ſpeak out and ſpeak plain, as he did to *David* by *Nathan*, when a ſtil voyce, and ſecret ſilent hints and becks wil not do, he wil come and lay his mouth to a mans eare, and cry aloud, when he perceives that the pleaſure or profit of ſin hath made him very deafe: he wil never leave crying and calling, ſtriking and knocking, til he hath made the deafe ſoul heare, and humble himſelf

himſelf with *Peter* and *David*, and then he puls off the terrible Vizzard from his countenance, and looks upon the mourning penitent with a countenance like *Lebanon*, and his lips drop ſweet ſmelling myrrh, into his broken ſpirit: and ſo is not left comfortleſſe, according to Chriſts promiſe, *I will not leave you comfortleſſe, I will come to you.*

But ſuppoſe Satan ſhould not be buſie, comming to the ſonnes of God in proſperity; yet would worldly proſperity be a comfortleſſe condition, ſhould not Chriſt by his Spirit come to them. Riches and honours, together with all other delights of the ſonnes of men; they are as the white of an Egge, things without ſavour, unleſſe Chriſt come along with them to us: they tire and weary, prick, diſtract and vex a man: they rob him of his ſleep, and many times of his wits, nay of his precious life: they drowne mens ſouls in pride, voluptuouſneſſe, ſecurity, and ſo ſet them in the next way to hel. This ſnare waits at every ungodly mans table, which makes proſperity to him comfortleſſe. This ſnare, that it may not catch the godly, Chriſt comes to them by his Spirit, and ſanctifies proſperity to them: *He teaches them how to abound*; that is, how ſo to uſe

uſe the creature, as to enjoy ſervice and comfort from it: aud to bring honour and glory by it.

*The creature is empty of what it promiſeth: and enticing with what it hath*: and this makes proſperity to every carnal man, a comfortleſſe condition. Now to take off both theſe, Chriſt comes to his children which enjoy the creatute, plenteouſly: he comes in the creature, and ſo cures the emptineſſe of it: that is, by his bleſſing he makes it ſatisfiable and contentful to the enjoyer, which it is not of it ſelf: this is the peculiar gaine that attends the godly: Chriſt comes in the creature to them, and ſo cures the emptineſſe of it, and puts ſuch a ſupernatural vertue and ſweetneſſe in it, that *they are therewith contented.* And as Chriſt comes [*in*] the creature to cure the emptineſſe of it, ſo he comes [*with*] the creature, to cure the enticing of it. He doth by the creature lead the ſouls of his children to the Creator: by the ſweet of the one, he lifts up their ſouls to heaven, to admire the ſweetneſſe of the other: ſo that, that which others are enticed and beſotted with, and reſt in, that they take wing from to flee to heaven, whence comes every good and perfect gift, which

which is that indeed that makes prosperity a comfortable condition; which otherwise is comfortlesse enough, the Lord knowes.

Secondly, adversity would be a comfortlesse condition to the godly, if Christ by his Spirit did not come to them: This I suppose none wil deny; *For no affliction in it selfe is comfortable or joyful*, but comfortlesse, if Christ by his Spirit doe not come to us. Corporal affliction is a comfortlesse condition, unlesse Christ come to us, and be our Physitian. Spiritual affliction is a more comfortlesse condition, if Christ doe not come to us.

Here these two questions are necessary to be answered: First, how doth Christ come to us in corporal affliction? Secondly, how doth Christ come to us in Spiritual affliction?

To these questions both together, I thus answer: Christ the Physitian of soul and body, comes to both with comfort in one way; and that is by helping the soul to apply the promises of God, which are sutable to his distresse. If a childe of God be sad and sorrowful, because of corporal affliction, Christ comes to him by his Spirit, with this comfortable language, *I am all-sufficient.* Christ by his Spirit, spreads abroad this

Cardinal

Cardinall promiſe before the ſad ſoul, and ſhewes him what a depth of mercy is folded up in it. There is a ſufficiency of wiſdom in me to finde out wayes and meanes to deliver thee though never ſo low brought. There is likewiſe a ſufficiency of power, to proſecute right meanes to accompliſh their right end. Nay, there is a ſufficiency in me to work about good for thee, O ſad ſoul, without meanes.

There's a ſufficiency of affection and wil, to declare power and wiſdome, with every attribute elſe, for thy good. If for all this application and amplification of a general promiſe, the ſoul ſtil droop under ſome corporal calamity; Chriſt doth then in ſuch a ſoul, as *Iacobs* ſons and daughters did for him, *They roſe up* (ſaith the Text) *and comforted him*, Gen. 37. 35. So Chriſt by his Spirit, after a lively manner indeed, riſes up in ſuch a ſoul to comfort him: and now he leads this mourning Chriſtian to ſome particular promiſe; that is, ſuch a promiſe as ſpeakes not of deliverance in general, but of deliverance in particular, out of this or that kind of diſtreſſe, which he groanes under. As, 'to give you an inſtance, ſuppoſe a Chriſtian be ſad and take thought

as

as Chriſt ſaith, *What he ſhall eat, and what he ſhall drinke, and wherewithall he ſhall be cloathed*: then the Comforter comes with this particular promiſe, which ſpeakes of deliverance out of this particular diſtreſſe. *Firſt, ſeek the kingdome of God and his righteouſneſſe: and all theſe things ſhall be added unto you: take therefore no thought for to morrow, for to morrow ſhall take thought for the things of it ſelf.* Mat. 6.33,34. If yet for all this, the ſpirit of a Chriſtian ſtil complain, as one fearing he ſhal want daily bread for him and his; then the comforter comes, and perſwades the ſoul to reſt quietly upon the promiſe of God. He ſpeakes now to the complaining Chriſtian, as the Levites father in law did to him, *Comfort thy ſelf, I pray thee, with a morſell of bread.* Judges 19. Comfort thy ſelf, O mourning ſoul, I pray thee, with this particular promiſe, which is but a morſel of that bread, which came downe from heaven, one of the leaſt favours that Chriſt hath procured for thee, to wit, a right and intereſt in the creature: with this perſwaſive language, doth Chriſt follow the complaining ſoul, until he hath perſwaded him to own his own mercy; and ſo he keeps his children in poverty, from being comfortleſs.

As

As Chriſt in corporall afflictions comes to his children, and keepes them from being comfortleſſe; ſo likewiſe he comes to them in ſpiritual afflictions, that they may not be left comfortleſſe. If a child of God be ſad and ſorrowfull, becauſe of this or that ſtrong temptation; the comforter then comes to him with this ſweet language, *My grace is ſufficient for thee.* Thou prayeſt, and Satan tempts thee; thou doeſt faſt and pray, and yet Satan and thy luſts are more violent upon thee; thou doeſt all this with bitter teares, and Satan is the more bitterly bent againſt thee; and thou art foiled every moment. By this, O winnowed ſoul! Chriſt would ſhew thee, that thou wilt be comfortleſſe, in the midſt of all thy ſore ſoul-labour, unleſſe he come to thee. *This ſame ſhall comfort us, concerning the work and toyle of our hands*, ſaid *Lamech* of *Noah*: ſo may we ſay of Chriſt; this ſame muſt comfort us, concerning the labour and toile of our ſouls with any temptation: or elſe wee ſhall be comfortleſſe, though wee labour never ſo much. And this Chriſt doth, and wil doe; *I will not leave you comfortleſſe, I will come to you.*

If a Chriſtian lye languiſhing becauſe of Satan

Satans prevailing upon him by temptation; that we may not be comfortleſſe in this condition, Chriſt by his Spirit comes to him; and ſhewes him the fountaine of his blood, how deep it is, and how free it is. How deep it is, that it wil drown all ſinne; Sinnes after converſion, as wel as before: ſinnes often repeated, as wel as ſinnes once committed. And then he ſhewes the wounded ſoul, how free this fountaine is, for *any that hunger and thirſt for it*, *for any that are weary and heavy laden*, 1 John 1.7. and deſire to be eaſed by it; and ſo by degrees draws the wounded ſoul, to waſh his wounds in it by faith; and ſo Chriſt heales and comforts him. As the brethren of *Ephraim* comforted him, when he mourned becauſe the men of *Gath* had ſlaine his ſon. 1 *Chro.* 7.22. So Chriſt comes to us, and comforts us, when the devil by his temptations hath almoſt ſlaine our ſouls, he like the good Samaritan, poures in oyle and wine into our wounds, and cures us. Though Satan paſſe by, and his limmes paſſe by, and leave us comfortleſſe in the day of wounds and bleeding, yet Chriſt cannot, ſo ful of bowels is he; nor wil not: *I will not leave you comfortleſſe, &c.*

If a Chriſtian lie languiſhing, becauſe of often

often and frequent relapſes, after promiſes and purpoſes to doe better; If this Chriſtian in the anguiſh of his ſpirit ſpeak to every godly friend, as the Prophet did to his, *Therefore ſaid I, looke away from me, I will weep bitterly; labour not to comfort me, becauſe of the ſpoyling of the daughter of my people,* Iſai. 22. 4. Look away from me, O ye my Chriſtian friends! yea, and you, my faithful Miniſter; for I wil weep bitterly; labour not to comfort me, becauſe of the ſpoyling of my ſoul, by ſo often ſinning, againſt vowes and promiſes, favours and bleſſings: Chriſt comes to this ſoul, and wil not leave him comfortleſſe in this condition, (though it be indeed a very deſperate condition.) The Comforter uſually takes this courſe, with this comfortleſſe ſoul, to poure in ſome Oyle into his deep wounds: he reaſoneth with him from the mercy of man, to the mercy of God; from a drop, to the Ocean; and it may be, faſtens upon his own language once delivered to *Peter. Peter came to our Saviour and ſaid, Lord, how oft ſhal my brother ſinne againſt me, and I forgive him? till ſeven times? Ieſus ſaith unto him, I ſay not unto thee untill ſeven times, but untill ſeventy times ſeven.* Matthew 18. 21, 22.

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From his ſpeech, the Comforter thus reaſoneth, with this ſad and ſore wounded ſoule, *viz.* If Chriſt would have *Peter*, a ſinfull man, ſhew ſo much mercy to one, ſo often offending him; ſurely Chriſt, a holy God, and infinite in love, is ready to ſhew much more compaſſion himſelfe, to thoſe that are penitent, though they have ſinned times without number againſt him. Thus the Comforter leads this deſperate Chriſtian, as a weak wounded man by the hand, from the mercy of man to the mercy of God; and enables him this way, after ſome ſpace of time, to take in comfort: for Chriſt is reſolved, he wil not leave this Chriſtian comfortleſſe. Chriſt will never leave comming to this comfortleſſe ſoule, with this ſpeech of his to *Peter*, and to others of like nature (as Chriſt is wel furniſht for a comforter) untill he hath brought him to drink willingly (for Chriſt forceth no Phyſick upon any Patient) of the cup of conſolation more or leſſe; and the longer ſick ſoules turn away their heads from this cup, the more (many times) he perſwades them to drink at laſt.

If Chriſt *tentandi gratiæ*, for triall ſake, hide himſelfe from a Chriſtian, and ſo ſet him a mourning; I ſhall ſhew you by and by, how

how he comes to him. This is a condition (though of all deſerted conditions, the beſt) which wil make a chriſtian heart comfortleſs indeed. *Thou didſt hide thy face, and I was troubled.* Pſal. 30. 7. Gods hiding his face, though but for trials ſake, wil ſo trouble a chriſtian, that he wil quickly be a burthen to himſelf, *and feare round about*, as 'tis ſaid of *Paſhur*. 'Twil make him weary of the night, and weary of the day; weary of his own houſe, and weary of Gods houſe; weary of mirth, and account it madneſſe; weary of riches, honours, yea life it ſelfe, and wiſh for death. *O that I might have my requeſt, and that God would grant me the thing that I long for, even that it would pleaſe God to deſtroy me, that he would let his hand looſe and cut me off; then ſhould I yet have comfort*: then ſhould I ſee the face of God, which I long like *Moſes* to ſee; then would he lift up the light of his loving countenance, and cauſe his face to ſhine glorioufly upon me, whereas now I walke in the valley and ſhadow of death; darke dayes are all that goe over my head; the glorious Sonne of righteouſneſſe ſhines not upon my ſoul, from morning to night. To this ſad ſoul thus bemoaning himſelfe for want of his beloved, Chriſt his wel beloved thus

comfortably comes. *There hath no temptation taken hold on thee yet, O mourning ſoul, but that which is common to man: and be aſſured of this; that God is faithful by whom thou art tempted, and will not try thee above that which thou art able: but will with the temptation alſo make a way to eſcape, that thou maiſt be able to beare it.* 1 Cor. 12.15. For a moment, O faireſt of Women, I ſaw juſt cauſe to hide my face from thee, to try the truth of thy love to me: but know, that with everlaſting kindneſſe wil I have mercy on thee. Thy dulneſſe alſo in my ſervice, and thy low prizing my company, did ſomething trouble me; but know, *that the mountaines ſhall depart, and the hills be removed, but my kindneſſe ſhall never depart from thee: for this is as the waters of* Noah *unto me; as I have ſworne that the wators of* Noah *ſhould no m re goe over the earth; ſo have I ſworne that I wil not be wroth with thee, nor rebuke thee. O thou afflicted, and toſſed with tempeſt, and not comforted; behold, I will lay thy ſtones with fai e colours, and lay thy foundations with Saphirs, and I will make thy windowes of Agats, and thy gates of Carbuncles, and all thy borders of pleaſans Saphirs.* Iſai. 45.8.9. Out of this ſweet language of the Prophet to the natural branch,

branch, the comforter will fetch ſuch precious water of life, to revive his deſerted ſoul: with theſe kiſſes of his lips wil he ſo comfort him, that he ſhal be conſtrained to ſay with *David*; *Thou, which haſt ſhewed me great troubles, haſt quickned me againe, and haſt brought me up againe from the depths of the earth; thou haſt increaſed my joy, and comforted me on every ſide.* Pſal. 71. 6. I could hitherto, O my God, ſee thy back-parts, ſome ſad attributes of power and juſtice, which did terrifie my ſoul to look on; but lo, now I ſee thy glory, thou haſt cauſed it gloriouſly to paſſe by me: nay, to ſhine upon me: I ſee thy face like Lebanon, comely as the Cedars; and herewith is my longing ſoul ſatisfied, as with marrow and fatneſſe. *This is my comfort, in mine affliction; for thy Spirit O Chriſt, by thy word hath revived me.* So that this ſoul, though very ſorrowful, yet is not left comfortleſſe neither. Thus I have anſwered the ſecond *Quære*, to wit, how Chriſt comes to us.

The third thing that I am to ſhew you, is, When Chriſt comes to us. *I will not leave you comfortleſſe, I will come to you.* But when, O my Saviour, wilt thou come to us? To this I anſwer firſt more generally, then more

particularly and determinately. More generally and briefly, I answer thus. Christ is already come, and is present with his Church Militant, and wil be to the end of the world, as hath been already proved. *I am come into my garden, my Sister, my Spouse, I have gathered my Myrrh with my Spice; I have eaten my honeycombe with my honey : I have drunke my wine with my milke.* Cant. 5. 1. Christ we see by this sweet language, is come, and is with us already. *I am come, &c.*

But when wil he come to me in particular, as a comforter ? This is the question. To this I answer, first negatively, then positively. Negatively I answer thus : *viz.* Christ doth not come to us in this valley of teares, as *Aaron* was commanded to come into the holy place : *Let him not come at all times*, saith the Lord, *lest he dye.* Levit, 16. 2. If Christ should not come to us at all times of our distresse, we should dye under our burthen, so comfortlesse would be our condition. When my body is afflicted, I shal be comfortlesse, if Christ doe not come to me. When my soul is afflicted, I shal be more comfortlesse, if Christ doe not graciously come to me. When my head akes, teeth akes, back akes, or belly akes : yea, when my least finger

finger, or joynt in my body akes, I ſhal be comfortleſſe, unleſſe Chriſt come to me, ſo dolorous and comfortleſſe a creature is man.

Wherefore as a poſitive anſwer to the queſtion erewhile propoſed, know, that Chriſt comes to his Church Militant at all times: as long as his people live in this valley of teares, and are in any diſtreſſe of ſoul or body. He comes to them in proſperity, to ſweeten that, or elſe there would be but a little comfort and ſweetneſſe in it: but he comes to them in all adverſity, after a more ſpecial manner to ſweeten that, being of it ſelfe very bitter; bitterneſſe in the abſtract: my meaning is, altogether bitter, without the leaſt ſweetneſſe or pleaſure in it, to ſoul or body: for no affliction is in the leaſt manner or meaſure joyous, but as Chriſt by his kinde comming to us then, makes it ſo.

But here I ſhal be thus queſtioned: *viz.* If Chriſt as a comforter comes to his Church Militant, in every diſtreſſe of ſoul and body, how is it that many of Gods children, in corporal and ſpiritual afflictions, utter comfortleſſe and hopeleſſe language, as thoſe that finde no comforter come to them? *Is thy mercy cleane gone, and haſt*

*thou forgotten to be gracious?* (ſaith *David*) *haſt thou ſhut up thy loving kindneſſe in diſpleaſure? and wilt thou be no more intreated? &c.* Many ſuch like ſad and dolorous complaints are ſtil uttered by ſome of Gods deare children: now if Chriſt as a comforter, come to his in every diſtreſſe, why is it thus with theſe?

To this I wil give anſwer, firſt more indirectly thus. Poſſibly that ſoul which thus complains, cannot but confeſſe, that Chriſt hath come and tendred comfort to him, though he through anguiſh and unbeliefe refuſed it. Now if our ſoul-Phyſitian come from heaven to us, and bring cordials for us, and we wil not take them, but caſt them behinde our backs; ſhall our Phyſitian be blamed for unfaithfulneſſe and negligence towards his Patients, as one that did not viſit them?

Againe, poſſibly too, this Soul which thus complaines, muſt confeſſe that Chriſt came to him at the very beginning of his untractableneſſe towards God, and told him that this would quickly bring him into a comfortleſſe condition, if not timely look't unto, and bid him againe, and againe, by a ſweet ſtil voyce behinde him, to be more pliable

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to God, as he tendred his favour, and his own comfort: Christ came to his Spouse, saying, *Open to me my Sister, my love, my Dove, my faire one; for my head is filled with dew, and my locks with the drops of the night.* But though Christ thus kindely came to his Spouse, yet she unkindly put him off; and upon the matter no better then slighted him. *I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? &c.* Because of this untractable carriage, Christ departed from his Spouse, and then she made many complaints: *I opened to my Beloved, but he had withdrawne himselfe and was gone*: The Spouse could not now truly say, that Christ had not come to her: but she might truly say, that he did come to her, but she slighted him, and therefore he was forced to leave her. Thus tis with many now. They mourne like *Rachel* in their misery, and art not comforted, because none from heaven comes to them: such as these cannot challenge Christ for not making good his promise, to come to them, if formerly he have come to them, and they have slighted him. If my Physitian, observing my intemperancy in this or that, come to me and tel me, unlesse you refraine such and

ſuch things, you wil certainly fal into ſuch and ſuch diſeaſes, which are very dangerous; if I ſlight him in this, and afterward fal into thoſe diſeaſes, and lie groaning under them, I cannot blame my Phyſitian, for not comming to me, but blame my ſelf that did ſo ſlight him. So tis betweene Chriſt and many a mourning ſoul: Chriſt hath come to them and told them, that if they goe on in their ſinful courſe, that it wil rob them quite of their heavenly comforts; but he in this friendly way hath been ſo farre taken with the ſweetneſſe of ſomething below Chriſt, and ſo at laſt hath found the evil of his own way, according to Chriſts prediction, and yet complaines of Chriſt not comming to him; but how juſtly judge you.

Againe, as this ſoul poſſibly cannot juſtly complaine, that Chriſt hath not come to him: ſo poſſibly he cannot juſtly complaine that Chriſt is not come to him. That ſoul which complaines after Chriſt, cannot truly ſay, that Chriſt is not come to him: for we never truly deſire to come to Chriſt, or that Chriſt ſhould come to us, unleſſe he were already with us, and we with him. Chriſt, I conclude then, is come to this complaining ſoul

ſoul, though not in that manner and meaſure as he deſires him. The thought of what I long for, if I have leaſt hope of attaining it, is a degree of conſolation.

Finally and more directly, I anſwer to this complaining ſoul thus; Chriſt as a ſenſible and ſatisfactory Comforter, comes to us at his time, and not at ours. Now Chriſts time to comfort mourners wil make him moſt welcome; and that is uſually when the ſoul is brought to the greateſt extremity, that it is capable of, & not utterly miſcarry. When *Peter* was ready to ſinke on the Sea, and cryed out, *Maſter, ſave me or I periſh*, then Chriſt came to him, and caught him by the hand: thus doth Chriſt uſually come with ſenſible and ſatisfactory conſolations; when poore ſoules are almoſt quite ſpent with temptations, and ſoul anguiſh, and looke every houre when they ſhal dye and drop into hel. *He ſhall come to us, as the latter and former raine unto the earth*, ſaith the Prophet. That is, at the ſeaſonableſt time, when the ſoul wil make him moſt welcome; and that is, when burnt and ſcorcht with Satans fiery darts, as the earth with the heat of the ſunne: when parcht and chapt, gaping for ſome heavenly ſhowers: then

Christs visits wil be kindnesse indeed : and Christs consolations, sweet indeed. This stil remember, O mourning soul, that Christ keeps his word, if he doe not *leave us comfortlesse :* and this be assured he wil not doe; *I will not leave you comfortlesse, I will come to you.*

But why wilt thou come to me, O my Saviour? To this I answer, first thus; *viz.* Christ wil come to his Church Militant to be a comforter to fulfil his Fathers will. *The Spirit of the Lord is upon me*, saith Christ, *because the Lord hath annointed me, to Preach good tidings to the meeke: He hath sent me to binde up the broken-hearted, to proclaime liberty to the Captive, and the opening of prison to them that are bound, to proclaime the acceptable yeare of the Lord, to comfort all that mourn, &c.* By this Text we see, that Christ is anointed for this end: To come to us and be our comforter, whilst we live here below mourning in *Sion.* What is said of the three friends of *Job*, that may I say of the blessed Trinity. *They made an appointment together, to come to comfort him.* So the blessed Trinity, have made an appointment together to us by Christ, and in all distresses, sweetly to comfort us.

Secondly,

Secondly, Chriſt wil come as a comforter to his Church Militant, becauſe he hath promiſed it. As Chriſt promiſed this in my Text; ſo in many other Texts. *And if I goe away, I will prepare a place for you, and will come againe: and I will pray the Father, and he ſhall give you another Comforter, that may abide with you for ever.* By theſe promiſes Chriſt hath obliged himſelfe to come as a comforter to us: let therefore our deſervings of comfort be what they wil, Chriſt wil come to us, becauſe he hath promiſed he wil. Chriſt ſtands much upon his word: Chriſt is God, and *God cannot lye. Though we believe not, yet he abideth faithfull, and cannot deny himſelfe.* A Chriſtian is ready to ſay to Chriſt as *Jephtha* to the Elders of *Gilead*: *Did not ye hate me, and expell me out of my Fathers houſe? and why are ye come to me now, when ye are in diſtreſſe?* ſaid *Jephtha*. So ſaith a chriſtian, did not I hate thee O my Saviour, and did not I doe what in me lay to expel thee from my ſoul, by my ſinning againe and againe againſt thy Spirit? And why art thou come to me now, to comfort me in my diſtreſſe? Why, this that was aforeſaid, may ſuffice, O ſinful ſoul, as an anſwer. Chriſt looks not at what thou haſt done

done, but at what he hath promiſed: and his word he will keep, though we change as the heavens: heaven and earth ſhal paſſe away, but not one jot of his word ſhal fal to the ground. *I will not leave you comfortleſſe, I will come to you.*

Theſe I conceive are the principal grounds, why Chriſt comes as a comforter to his Church Militant: two grounds more may be alledged, as *Cauſæ minus principales*, leſſe principal cauſes; the firſt whereof is this: Chriſt comes to us in our diſtreſſes as a comforter, that we may not ſtretch out our hands unto iniquity. Man in diſtreſſe is ſo deſirous of eaſe, that if Chriſt doe not come to him and comfort him, he'll goe to Sinne and Satan for eaſe. *Cain* was diſconſolate, and becauſe Chriſt did not come to him as a comforter: he ran like a vagabond up and downe the world, to finde caſe in any thing. *Judas* was diſconſolate, and becauſe Chriſt as comforter did not come to him, he made a halter his comforter. *Saul* being in diſtreſſe by the *Philiſtines*, becauſe Chriſt did not come to him by Urim, nor by Viſion, nor by Prophets, he went to the devil for comfort. Now that Chriſts children may not thus doe, *Chriſt will not leave them*

*them comfortleſſe, but will come to them.*

The ſecond ground why Chriſt wil come to his Church Militant as a comforter, is this: That he may ſtop the mouthes of all ungodly wretches, who ſay of the ungodly when in great diſtreſſes, *Perſecute and take them, for there is none to deliver them.* A wicked man looking upon a wounded ſoul with a carnal eye, breakes out into ſome ſuch language, as *Achiſh* did concerning *David*, *Lo, you ſee the man is mad.* This man is a diſtracted perſon, fitter for *Bedlam*, then for Gods houſe: an idle crackt braine fellow, unfit to come into ſolemne aſſemblies. Now that Chriſt may ſilence ſuch blackmouthed men as theſe, he graciouſly comes to ſuch wounded ſoules, and heales their broken hearts, and binds up their wounds: he poures the Spirit of conſolation upon ſuch as went mourning all the day long, and makes them walke with joy and ſtrong conſolation, ſo that ſuch as cenſured them for this and that, are forced to lay their hand upon their mouth, and to condemne themſelves as blind Bats, and not able to diſcern the wayes of God towards his children.

Having thus opened the point in hand, I wil in the next place ſhew you how uſeful

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it is, to the wicked and to the godly. Wil not Chriſt leave any of his children upon earth comfortleſſe, but ſtil as a comforter come to them? Then you which live in your ſinnes, and ſo conſequently none of Chriſts children, may collect the unhappineſſe of your condition from this point. You ſhal live and dye comfortleſſe, for Chriſt wil not come to you as a comforter; thus he comes onely to his children. Chriſt wil not come to you in proſperity as a comforter; and therefore in the midſt of ſenſual laughter, your hearts wil be ſad: in the midſt of all thy worldly contents, thy ſpirit wil at times gnaw and beat within thee: and never will all thou enjoyeſt give any complacency of comfort to thee, becauſe Chriſt as a comforter comes not to thee. All outward comforts, without the inward conſolations of Chriſt, they are as good broath unſeaſoned, which rather cloys then contents the appetite; they weary, diſtract, and vex, aud not revive the owner. Be it that thou art as wiſe as *Achitophel*, as eloquent as *Herod*, as learned as *Gamaliel*, as rich as *Nabal*, as honourable as *Haman*, as great in the Church as *Judas*; why, yet ſhalt thou live comfortleſſe; that is, utterly deſti-

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tute of celeſtial conſolation : one drop whereof hath more ſoul reviving ſweetneſſe in it,then all the things of this life can afford Alas ! what is learning? what is wit,wealth, honour, or any other worldly thing to comfort me, if Chriſt do not come to me? A man may have all that this world can afford: and yet hang himſelf for want of comfort, if Chriſt come not to him, as *Achitophel*, *Iudas*, and others have done.

*Ob.* No men laugh lowder, nor laugh oftner then wicked men in proſperity : no man merrier in an Alehouſe, Playhouſe, Tavern, Faire, or Market, then they : and are not theſe then the onely comfortable men in the world.

*Sol.* To this I anſwer firſt thus : Laughter is one thing : and Spiritual conſolation another thing.Every one that laughs, hath not a cheerful ſpirit within : for in the midſt of laughter a mans heart may be ſad, ſaith *Solomon*. And ſo on the other hand , every one that hath a comfortable ſpirit, hath not a laughing face : We do not read that Chriſt ever laughed , and yet had more comfort in his Spirit , then all the merry men of this world.

Secondly, I anſwer thus : Some mens ſpirits

rits are ſo left of God to levity and vanity, that they wil laugh at the wagging of a ſtraw (as we ſay.) This is a great judgement of God upon the ſpirit, and not to be accounted a comfortable and happy condition? *Tis a paſtime to fooles to doe wickedly*, ſaith *Solomon*. This is not properly called *mirth* (ſaith he) but *madneſſe*. You ſhal ſee mad men laugh ſometimes exceedingly; and hoop and hallow, as if their ſpirits were as ful of joy as they could hold: what ſhal we conclude now, that theſe forlorne creatures are in a comfortable condition? Alas ſay we, if they were but ſenſible of their condition, they would ſoon ceaſe laughing, and begin lamenting. And ſo may I ſay to you of all that laugh and rejoyce, and yet live in their ſinnes, and ſo conſequently have no comforter from heaven come to them, they are mad men: were their eyes open to ſee their forlorne condition, they would quickly change their note, and turne their mirth into mourning, as *James* ſaith.

*Queſt.* Why, but doth not Chriſt come to the wicked in proſperity?

*Anſw.* Yes, no doubt to be made of it. Chriſt came to *Belſhazzar* whilſt he was quaffing in the golden veſſels of the temple, and

and wrote down his wickednesse in the wall. And thus he comes to al ungodly persons in prosperity, to write downe all theit ungodly deeds, that so he may exactly judge them at the great day of account.

*Quest.* Why but doth not Christ come as a comforter to wicked men that are great and wealthy?

*Answ.* Christ regards no man for his wealth, or for any external greatnesse. If a man be never so rich, or never so honorable, yet if he have not denyed his lusts, and given up himselfe to Christ, to be ruled by him, Christ wil never come to comfort him; if he would give him all he hath for his paines, he wil not step a foot out of doores to a Prince, if he be wicked.

*Ob.* Why, but though he wil not come to ungodly men as a comforter in prosperity, when they can make some shift without him, yet he wil come to them as a comforter in adversity, when all other comforts faile.

*Sol.* No, he wil not. Christ wil not know thy soul in adversity, which art a disobeyer of him. As he would not let *Dives* have a drop of water to coole his tongue, though in inutterable torments, where many Oceans would

would not in the leaſt meaſure have quenched the flames ; no neither wil he afford thee the leaſt drop of conſolation in thy greateſt extremity ; though thou cry Lord, Lord, and cut thy fleſh in the fervency of thy ſpirit, like *Baals* Prieſts, to prevaile ; yet ſhalt thou be ſent empty away. Nay Chriſt wil be ſo farre from being a comforter to ungodly men when in miſery , that he wil adde to their outward miſery, inward miſery. When thy body is in diſtreſſe, Chriſt wil awaken thy ſoul , that now lyes aſleep , and ſet thy conſcience a gnawing within thee, which wil be greater torture then if thou wert rackt in every limbe. Thou mayeſt ſend for godly Miniſters and godly friends to comfort thee then , and they poſſibly may deliver very comfortable things, but they ſhal be of no more ſavour to thy ſoul then the white of an egge ; becauſe Chriſt as a comforter wil not ſpeake thoſe ſweet things to thy ſoul , which thy friends doe to thy eares. As the Lord bewailes the miſerable condition of *Jeruſalem* , ſo may I bewaile the miſerable condition of all ungodly men. *Theſe two things are come unto thee, who ſhall be ſorry for thee ? deſolation and deſtruction ; and the famine, and the ſword : by whom ſhall I*

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*comfort thee?* So ſay I to all ungodly perſons: miſery upon miſery wil firſt or laſt ſeize upon you, and who then ſhal be ſorry for you? Famine, and ſword, and peſtilence; ſickneſſe, and death, and judgement; and by whom wil you be comforted? your Honours cannot comfort you: your riches and Friends cannot comfort you: your father the Devil he wil not then comfort you: Your conſcience which you have often ſinned againſt, ſhal not comfort you, but torture you: becauſe Chriſt wil not come to you, to ſprinkle it with his blood, and to pacifie it. So that I conclude all thus: you wil live comfortleſſe, dye comfortleſſe, and abide in hel after death everlaſtingly comfortleſſe.

Tis true all that you ſay Sir: man is a comfortleſſe creature indeed, unleſſe Chriſt come to him; I finde it by woful experience. I have much wealth in my purſe, and yet but little peace in my ſpirit. I ſee the devil (me thinkes) now and then, ſit a ſtride upon the top of my money bags, waiting for me, when I come to comfort my ſelfe in the beholding of them: and to what this wil come at laſt, I cannot tel: Sinne I am ſure I do; and comfortleſſe, becauſe of ſinne, I am: and

and more comfortleſſe every day I looke to be, unleſſe Chriſt com: to me; and yet how to get him to come to me, I know not.

Wouldſt thou O comfortleſſe creature, have Chriſt to come to thee? Doe then to Chriſt as *Lydia* did to *Paul*, lovingly invite him to come to thee. Make knowne thy comfortleſſe condition to Chriſt, and then earneſtly entreat him to viſit thy poor ſoul. The ground why I exhort thee O ſinner, thus to doe, is, becauſe God hath promiſed *to give his holy Spirit to them that aske it*, Luke 11. 13. If therefore thou wouldeſt have Chriſt by his Spirit to come to thee; invite him, aske him, begge, and entreat him to come and dwel in thy ſoul, and tel him that he ſhal have every roome in thy heart at command. As *Rebekahs* brother ſaid to *Abrahams* ſervant; So doe thou ſay to Chriſt: *come in thou bleſſed of the Lord, wherefore ſtandeſt thou without? for I have prepared the houſe, and roome for the camels, &c.* Come in thou bleſſed of the Lord, wherefore ſtandeſt thou without? here is roome for thee and all thy glorious train. Here's an underſtanding, wil, memory, affections, they ſhal be all at thy uſe and ſervice O Chriſt, wherefore come in thou bleſ-

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ſed of the Lord, and make thy abode with me. Thus continue crying to Chriſt, and longing for him, and by this thou wilt declare thy great love unto him, and ſo make thy ſelfe capable of that ſweet promiſe, which ſaith, *If a man love me, the Father loveth him, and we will come unto him, and make our abode with him.* John 14. 12. Then wil thy condition be comfortable indeed, when thou haſt got ſuch glorious inmates as theſe to dwel with thee.

Having thus ſpoken what I thought fit to the wicked, by way of application from this point; I wil now addreſſe my ſelfe to ſpeak unto the godly, and ſhew them how uſeful this point may be unto them. I ſhal firſt ſpeake to ſtrong men, and then unto Babes in Chriſt: to ſuch as can tel me, that Chriſt as a Comforter is come to them. Secondly, to ſuch as can tel me they never yet found Chriſt as a comforter come to them: and laſtly, to ſuch who can tel me that they have found Chriſt as a Comforter come to them, but now they have loſt him. To you that tel me you finde the truth of this doctrine by bleſſed experience, that Chriſt is come to you, I have only two things to ſay: Firſt this, Make it ſure to thy

thy ſelfe that Chriſt indeed as a comforter is come to thee, and that thy ſoul is not deluded in thy joy and conſolation. Secondly, ſtrive ſo to walk, that thy comforter which is come to thee may never depart from thee. Firſt, ſtrive to make it ſure that Chriſt indeed comes to thee: that the comfort which thou haſt is from the comforter, to wit, the Spirit of Chriſt; and not from the ſpirit of deluſion.

There is great need that I ſhould preſſe this inſtruction upon you, becauſe the ſpirit of deluſion is plentifully poured out in theſe latter dayes. The hypocrite hath his joy; and he judges that this his joy, is the joy of the holy Ghoſt, and as good as need to be: whereas it is a joy that ſhal periſh (ſaith the Scripture) a joy that wil end in deſperate ſorrow. He thinkes that Chriſt as a comforter is come to him: whereas 'tis onely the devil transformed into an Angel of light. And thus indeed are many thouſands gulled and cheated in their comfort. Sadneſſe would overſhadow the ſmiling face of many a man, if he did but diſcern how groundleſſe his joy and comfort is; and what a vaine ſhadow inſtead of a true ſubſtance, his poor ſoul is deluded withall. Where-

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fore my brethren, it concernes you that tel me, you are ſenſible that the comforter is come to you, to take paines to make it ſure to your ſelves, that your ſoules are not deluded.

When the Spirit of God came upon *Saul* that he propheſied, the people that knew him before ſaid, *What is come to the ſonne of Kiſh? is Saul amongſt the Prophets?* Thus doe thou ſay to thy ſoul, who art ſo merry and comfortable, *viz.* What is come to thee, O my ſoul, that thou art now ſo joyful and chearful? Once I am ſure thou went'ſt mourning all the day long: is Chriſt as a comforter come to thee? If Chriſt by his Spirit have brought glad tidings to thee, why then O my glory, continue in thy mirth: but if not, why art thou ſo merry, O my ſoul? thy mirth is but madneſſe. As *David* queſtioned his ſoul for ſadneſſe, ſaying, *Why art thou ſo ſad, O my ſoul? and why art thou ſo caſt downe within me?* So maiſt thou doe well to queſtion thy mirth, ſaying; Why art thou ſo merry O my ſoul? and why art thou ſo much lifted up within me? Is thy comforter our Lord Jeſus Chriſt indeed come to thee? O then my glory, ceaſe not to declare thy comfort, by any comely poſture and ge-

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ſture: but if not, a houſe of mourning, O my ſoul, is fitter for thee then a houſe of mirth; garments of ſackcloth and ſadneſſe would better become thee, then garments of joy and gladneſſe. You know how *Iſaac* once ſpake to his ſon, *Art thou* (ſaid he) *my very ſon Eſau?* Ge. 27. 24. So do thou humbly queſtion thy comforter. Art thou my very comforter indeed? Art thou the *very Chriſt* the Sonne of God, which ſpeakeſt conſolation to my ſoul? You know how *John* queſtioned Chriſt much after this manner, that he might not be deceived concerning him, *Art thou he that ſhould come, or doe we not look for another?* Matth. 11. 3. So doe thou ſay, Art thou he that ſhould come and comfort my ſoul? or ſhould not *I* look for another? There be many falſe Chriſts, and falſe comforters now in the world, and they deceive many: wherefore I beſeech thee ſpeak out, & ſpeak plainly to my ſoul, whether thou be he that ſhould comfort me yea or not, that if I have obtained the true comforter, I may give God the glory of his great kindneſſe; if not, I may ſeek out for another.

How ſhould I know (may the ſtrong man in Chriſt ſay to me) whether he that is come to my ſoul with conſolation, be he that

that ſhould come, or not? How ſhould I be able to make it ſure to my ſoul, that the conſolation which I have is from the Spirit of Chriſt, and not from the ſpirit of deluſion?

To this I thus anſwer, *viz.* If he that is come to thy ſoul be he that ſhould come, to wit, Chriſt; thou ſhalt finde that he doth more works then one in thy ſoul: he doth not onely comfort thee, but he doth many great works beſides this. Chriſt doth many great works in a mans ſoul before he comforts him; and he doth many great workes in his ſoul, after he he hath comforted him. Chriſt doth many great workes in the ſoul of man, before he comforts him: he doth break the heart before he bindes it up; he firſt wounds the heart, before he will heale it: he caſts down the ſoul for ſinne, before he will raiſe it up. Now to break the heart of man, which the Scripture compares to an *Adamant*, Zech.7.12. for hardneſſe, is a great work; & yet this doth Chriſt throughly, before he comforts throughly. The breaking of the hard heart of man, hath many great workes about it, ere it be effected. The convincing the ſoul of ſinne, which ſelf-conceited man is not eaſily brought unto.

The making of ſinne out of meaſure ſinful in the ſouls apprehenſion, which blinde man is not eaſily brought to ſee. The making of man to loath himſelf, for the evils which he hath committed againſt God, which man full of ſelf-love is not eaſily wrought unto. The making of man to long for peace and reconciliation with God, as the greateſt happineſſe in the world, and to begge this bleſſing with teares, as a ſoul that ſees he ſhall dye and periſh eternally without it; which man that naturally hates God, is not eaſily wonne unto. Yet all theſe difficult workes doth Chriſt doe in the ſoul of man, before he comes as a comforter to him. Which Chriſt confirmes, where he ſaith; *Bleſſed are they that mourne, for they ſhall be comforted.*

Now, wouldſt thou know whether he that is come to thy ſoul, be he that ſhould come or not? why then tell me, What did precede thy comfort which now thou haſt? Did Chriſt lead thee to the Wels of Conſolation by the waters of *Marah?* Did he bring thee to ſowe in teares, ere he gave thee to reape thy great harveſt of joy? Waſt thou ever in the houſe of mourning? Did the ſpirit of heavineſſe for ſinne ever take hold

hold on thee? Was thy hard heart firſt broken, and after this bound up? Firſt wounded, and after this healed? Didſt thou goe mourning for diſhonouring God all the day long? and after many dolourous dayes ſpent did thy Comforter come to thee? Surely then he that is come, is he that ſhould come, and doe not look for another: but if otherwiſe, thon haſt juſt cauſe to be jealous of thy joy.

Againe, Chriſt as he doth great workes in the ſoul before he comforts it, ſo he doth great workes in the ſoul after he hath comforted it. That ſoul which Chriſt comforts, he makes a very fruitful ſoul in all grace to his glory. No waters make the ſoul of a Chriſtian grow in grace, like the waters of conſolation. The comforting Spirit of Chriſt is in a Chriſtian in the waies of obedience, as winde and tide to a ſhip: that which makes him runne the wayes of Gods commandements. That Chriſtian which is comforted by Chriſt, prayes fervently, and prayes frequently. Conſolation giver wings to ſupplication. That Chriſtian which is comforted by Chriſt, praiſeth God with ſtrong affection. A ſoul comforted by Chriſt, is as an inſtrument wel tu-

ned by a skilful Musician: he will upon every occasion, make sweet melody in the eares of the Almighty. True consolation is from Heaven, and it carries that soul strongly to Heaven, in which it is. True consolation is from Christ, and it will make a Christian live wholly to Christ. To whom much is forgiven, they love much: and his love constraines them to deny themselves, and to follow Christ unto death.

Wouldest thou know then for certaine, O strong man in Christ! that he which is come to thy soul, is he which should come? Why then look what activity is in thy soul to duty. Is thy soul as a Gyant refreshed after wine? strong and vigorous to the practice of all good duties? Art thou abundant in the work of the Lord? Art thou a sweet Singer in *Israel* of the praises of the Lord? Is thy heart at thy mouth leaping within thee, like the Babe in *Elizabeths* wombe, when thon art telling what God hath done for thy soul? Art thou (in a word) a holy and heavenly man, as one comforted by a holy and heavenly God? Doth thy joy transcend the joyes that this world affords, in sweetnesse? Doth it raise thy spirit to admire

admire the love of God? and doth it make thee dead to ſecular thoughts? and to account naked carnal mirth madneſſe? empty huskes for brutes to feed on? Then mayeſt thou comfortably conclude, that he which is come to thy ſoul, is he which ſhould come; and do not look for another: but if thou art merry and cheereful, but not holy and heavenly, he that is come to thy ſoul, is not he that ſhould come; wherefore I beſeech thee to look for another.

A ſecond inſtruction, which I would commend to ſtrong men in Chriſt, is this: after thou haſt made it ſure to thy ſoul that Chriſt as a Comforter is indeed come to thee, then ſtrive ſo to walk, that he may never depart from thee. So a man may walke, that Chriſt as a comforter may forſake his ſoul. *David* had woful experience of this truth, and ſo doubtleſſe have many elſe of the godly. So a man may walk that Chriſt as a comforter never depart from him. But how ſhould I thus walke, ſaith the comforted ſoul, that I might enjoy this heaven below, til I come to that above, and ſo go from joy to joy; from joy unſpeakable and ful of glory, to joy that cannot enter into any mortal heart to conceive of?

To this I thus answer, Doe no grieve Christ that is come to thee: Secondly, doe all that thou canst to delight him, if thou wouldest have him continually abide with thee. Do not sit down & rest as one that hath a license to be lazy, and as if all thy work were done, now thy comforter is come to thee; this will grieve him, and quickly make him leave thee. Thou hast obtained Christ to come as a comforter to thee; well: yet let me tell thee as *Moses* did the *Israelites*. *You are not* (said he) *as yet come to the rest, and to the inheritance which the Lord your God giveth you.* So say I to thee, O comforted soul! thou art not yet come to those degrees of consolation, which thou mayest attaine unto in this life, if thou continue to be thrifty. The joy of the holy Ghost is a bottomlesse Well, which thou canst never draw dry: and the more thou drawest, the fresher and sweeter still shalt thou finde it. The joy of the holy Ghost is no surfeiting thing, as some earthly sweets are; and therefore thou mayest safely say, *Lord, evermore give me of this bread*: fill my soul with flagons of this precions liquor: let thy love be shed abroad in my heart by the holy Ghost: let my soul delight her self in this fatnesse.

Second-

Secondly, now Chriſt as a Comforter is come to thee, do not wax wanton againſt him; this alſo will grieve him, and make him quickly forſake thy ſoul as a comforter. Let all the manifeſtations of thy comfort be ſutable to thy Comforter: holy as he is holy; ſpiritual and heavenly as he is. *When ye are come into the good land, take heed that ye doe not forget the Lord* (ſaid *Moſes* to *Iſrael.*) So ſay I to you that finde Chriſt with you as a comforter, which are come to the fellowſhip of the Spirit, and to the participation of that tranſcendent comfort which is by him: take heed that ye grow not giddy-headed, and forget God and your ſelves. The waters of Conſolation are ſtrong waters, and mans weak head and heart cannot beare much of them ſteadily, but are ready to reele on one ſide or other. When the clouds of heaven have wel watered the earth, then doe weeds as wel as good hearbs ſpring apace: ſo when Chriſt by his Spirit, ſweetly waters the ſoule with conſolation, then levity and vanity, as wel as Chriſtian mirth and cheerefulneſſe, ſpring amaine, if a Chriſtian be not very watchful over his ſoul, to pluck up ſuch weeds by the roots, as ſoon as they begin to ſhew themſelves. I con-

clude this thus: thou that art comforted by the Spirit, let not the manifeſtations of thy comfort grieve the Spirit. This remember, that Satan hath an Art to bring evil out of the greateſt good, as God hath an Art to bring good out of the greateſt evil: and therefore beg that thou mayeſt not be ignorant of any of his devices, nor unable to reſiſt them, if thou wouldſt not loſe thy comforter.

Secondly, if thou wouldſt have thy comforter to abide ſtil with thee; as thou muſt not grieve him, ſo thou muſt do all that thou canſt to delight him. Let it be thy meat and drink to follow all the motions of the Spirit of Chriſt: whitherſoever Chriſt would have thee go, cheerefully obey him; this wil delight thy comforter exceedingly, and make him to rejoyce to continue with thee. If Chriſt ſay unto thee, as to the Fiſhermen, *Follow me*: doe thou readily reply, as the Scribe, *Maſter, I will follow thee whitherſoever thou goeſt*. Mat. 4. 19. Mat. 8. 19. This is to declare the genuine diſpoſition of Chriſts people, which Chriſt is exceedingly taken withal. Chriſts people are a willing people in their obedience. *Thy people ſhall be willing in the day of thy power, &c.*

Secondly, humbly and compaſſionately tell

tel diſconſolate ſouls, what Chriſt hath done for my ſoul: this wil delight thy comforter much, and make him rejoyce to continue with thee. Chriſt delights to ſee his children communicative of the ſweet meats which he gives them. Aud therefore as *Jael* ſaid to *Barak*, ſo do thou, O comforted ſoul, to ſuch as goe mourning all the day long: *Come* (ſaid ſhe) *and I will ſhew thee the man whom thou ſeekeſt.* Judges 4. 32. Come, O ſad ſoul, that canſt not find him whom thy ſoul loveth, I wil ſhew thee the man whom thou ſeekeſt; the manner of his comming to my poor ſoul; and how long he made me wait upon him, ere he would come to me; and how wel he hath now made me amends for all his ſtaying. And therefore, *Although thou ſayeſt thou ſhalt not ſee him, yet judgement is before him, therefore truſt thou in him,* Job 35. 14. *For the viſion is yet for an appointed time, but at the end it ſhall ſpeake and not lie: though it tarry, wait for it; becauſe it will ſurely come, it will not tarry.* Hab. 2. 3. The more imparting of experiments of love we are, to the glory of Chriſt, the more ſtil wil Chriſt graciouſly give us to our further comfort. And this indeed is Gods end in comforting ſome of his

children, *that they may be able to comfort them which are in any trouble, by the comfort wherewith they themselves are comforted of God:* as the Apostle sweetly affirmes.

Thirdly, thanke Christ humbly and heartily for his coming to thee, if thou wouldest have him abide still with thee. The Israelites when they came into the promised land which flowed with milk and honey, they were to take the first of all the fruits of the earth, and put them in a basket, and so present them to the Priest, saying, *viz. And now behold, I have brought the first fruits of the land, which thou the Lord hast given me:* Deut. 26. Thus were they to set their first fruits before the Lord, and to worship before him, as you may see at large. Why you that enjoy Christ as a Comforter, you have received the first fruits of that good land, which *Canaan* typified, which flowes with milk and honey. Bring therefore these first fruits, and set them before God, and worship: bring the sweet comforts of the holy Ghost in your hearts, before the Lord, and say, Behold O Christ, these and these are the sweet consolations of thy Spirit: and lo for them all I humbly render praise to thy name. Such mighty enemies of my

peace

peace haſt thou conquered: ſuch doubts which ſo long troubled me, haſt thou anſwered: ſuch wants which ſo long time kept me exceeding low, haſt thou ſupplyed: to thee O God be the glory of thine own goodneſſe.

You have great cauſe thus to magnifie the Lord for his mercy, which finde Chriſt as a Comforter come to you. You enjoy that bleſſing which exceedeth all outward bleſſings. The light of Gods countenance lifted up, upon a poore mourning ſoule, 'tis of farre greater value then Corne, Wine, Oyle; then Corral, Rubies, or any choice thing that this world can afford. The naked revelation of Chriſt in the ſoul of man, is of more worth then all theſe, ſaith *Solomon*; the moſt glorious revelation of Chriſt then to the ſoul, which the ſoul of man is capable of in this life, muſt needes be of much more tranſcendent worth. You enjoy that bleſſing which exceedeth many inward bleſſings. It exceedeth knowledge: for what is knowledge in the head, to the joy of the holy Ghoſt in the heart? One beame of light in the underſtanding, is of more worth then all the Silver and Gold, Gems, and Jewels in the world; and yet one beame

beame of the light of Gods countenance, ſhining upon the heart, though but by reflexion from the face of Jeſus Chriſt, is of more worth then all knowledge which humane ſtudy can attaine unto. I cannot ſay that this bleſſing exceedeth the leaſt ſaving grace in the ſoul: but this I can ſafely ſay; that conſolation, tis the gloſſe and glory of every grace: every grace ſhines in its full luſtre, where the Comforter dwels. This I can further ſay, that you enjoy that bleſſing which makes Heaven a Heaven, and which makes Earth a Heaven to you: and therefore you have great reaſon to magnifie the Lord for his mercy. The more of Heaven we enjoy upon Earth, the more ſhould we ſet our ſelves to doe the work of them which are in Heaven, whileſt on Earth.

Fourthly, finally let Chriſts mediate comming to thee by his Spirit, make thee long earneſtly for his immediate comming to thee in his own perſon: this delights Chriſt, that his Spouſe ſhould ſay, *Come*, Revelation 22. 17. as the Spirit doth; That ſhe ſhould long for the wedding day, as he doth. When good old *Simeon* had imbraced the conſolation of *Iſrael*, for which he ſo long waited, he then deſired preſently to be diſſolved

ſolved: ſo thou that haſt imbraced the conſolation of *Iſrael*, ſhouldſt in holy manner with *Simeon*, *Job*, and *Paul*, deſire to be diſſolved, and to be with Chriſt, which is beſt of all. You whom Chriſt hath kiſſed with the kiſſes of his lips, ſhould long earneſtly to lie between his breaſts all night; my meaning is, to have a ful enjoyment of Chriſt. Thus have I done ſpeaking to ſuch who can tel me that Chriſt as a comforter is come to them.

In the next place I addreſſe my ſelf to ſpeak to ſuch of the godly, who can tel me that they never yet found Chriſt as a comforter come to them. Two or three things I have to ſay to you from this ſweet doctrine.

Firſt, I would have you to labour to believe this doctrine, that Chriſt *will not leave you comfortleſſe, but will certainly* (at laſt) *come to you.* Chriſt hath repeated his promiſe, which is as a bond with many ſeales; and therefore thou haſt juſt ground to believe, O comfortleſſe ſoul, that Chriſt *will not leave thee comfortleſſe, but will come to thee.*

*Object.* What juſt ground have I to believe that Chriſt wil come to me, ſeeing he is holy, and *I* am unholy? he is glorious

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in holineſſe, and I am abominable in ſin and wickedneſſe, ſaith the weak tomfortleſſe ſoul.

*Sol.* Art thou more vile then *Manaſſeh?* Chriſt came to him and comforted him. Art thou more muddy and earthly then *Zacheus?* Chriſt came to him and comforted him. Art thou more divelliſh then *Mary Magdalen*, out of whom were caſt ſeven devils? Chriſt came to her, and filled her ſoul with ſtrong conſolation. Why ſhouldeſt not thou believe, that Chriſt will come to thee too, and quiet and comfort thy mourning ſpirit?

*Sol.* But ſecondly I anſwer thus: *viz.* Chriſt doth not ſo much look how thou art qualified, as at what he hath promiſed: Chriſt hath promiſed he will come to thee, and he is faithful and will doe it. If thy ſoul were never ſo poor, never ſo blinde, never ſo wretched, never ſo naked; yet Chriſt having promiſed to come to thee, he will make good his word; though he come backward with a mantle to cover thy nakedneſſe, as *Shem* and *Iaphet* did to *Noah*. If thy ſoul were full of wounds; if thy ſoul were full of running putrifying ſores, if thou wert as black with ſin as an *Ethiopian*; if thou wert

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as ſpotted with ſinne as a Leopard; nay, if thy ſoul did ſtinke within thee, as *Lazarus* after taken out of the earth again: yet Chriſt having promiſed to come to thee and comfort thee; he will doe it, though he hold his noſe while he be comforting thy ſtinking naſtie ſoul. Heaven and earth ſhall paſſe away, but not a jot or tittle of Chriſts promiſe ſhall faile. *The voice of my Beloved, behold he cometh leaping upon the Mountaines, and skipping upon the Hills.* Cant. 2. 8. Though there be mountaines and hils of ſinne in thy ſoul: yet Chriſt will come skipping over all theſe with comfort to thy ſoul, rather then thou ſhalt be left comfortleſſe.

Wherefore, O weak, comfortleſſe ſoul, ſay not of thy Saviour and comforter, as *Balaam* did, *I ſhall ſee him, but not now, I ſhall behold him, but not nigh.* Num. 24.17. I ſhall ſee Chriſt come with a witneſſe; nay with many thouſand witneſſes at the great day, when *every eye ſhall ſee him*; but I ſhall not ſee him come to me now, in this ſoul dolour, as a Comforter. I ſhall behold him peradventure, as *Moſes* beheld the Holy Land, afarre off: he will never come nigh my poor ſoul, to ſtay it with thoſe comforts which it needs. Ceaſe, O weak ſoul, this incre-

incredulous language: and ſtrive to believe, and this ſweet promiſe I treat of ſhal be made good unto thee. No ſinne ſo mighty to keep thy comforter from thee as unbeliefe. Say then, O mourning Chriſtian, to thy comfortleſſe ſoule, *Yet a little while, and he that ſhall come will come, and will not tarry.* Heb. 10. 37. He that hath ſaid he wil come as a comforter to thee, wil come and wil ſatisfie thy ſoul with conſolation, as with marrow and fatneſſe. Say to thy ſad ſoul, with the Pſalmiſt, *My God will come, and will not keep ſilence:* he will ſpeak conſolation ſo plainely, that my ignorant ſoul ſhal underſtand; ſo powerfully, that my incredulous ſoul ſhal believe, and own her own mercies. Thou art now toſſed and almoſt drowned, O my ſoul, with reſtleſſe waves of miſery; but the Spirit wil move upon theſe waters; thou ſhalt ſee Chriſt comming towards thee, upon theſe troubleſome waves anon, and ſay, *be not afraid, it is I:* I that have loved thee, and given my ſelf for thee, and none ſhal pluck thee out of my hand.

Secondly, as I would have thee to ſtrive firmly to believe this truth; ſo I would have thee endeavour patiently to wait the accom-

compliſhment of it. Believe that Chriſt will come to thee, and wait patiently until he doe come. There is good ground why every ſoul ſhould patiently wait for Chriſts comming to him, whether we conſider our ſelves which are to be viſited, or Chriſt our viſitour. If thou, O comfortleſſe ſoul, conſider thy ſelf which art to be viſited, there is great reaſon thou ſhouldeſt wait patiently till Chriſt come to thee, how long ſoever he ſtay.

Firſt, thou art a creature? and Chriſt is thy Creator; and ſhould not a creature wait on his Creator? Thou art a ſervant, and Chriſt is thy Lord: and ſhould not a ſervant wait on his Lord? Conſider thee in thy higheſt relations, and they all call for waiting. Thou art a Sonne, and Chriſt is thy Father? and ſhould not a Sonne wait on his Father? Thou art a Wife, and Chriſt is thy Husband; and ſhould not a Wife wait on her Husband?

Secondly, conſider that thou haſt deſerved that Chriſt ſhould never come to thee, and yet for all this, ſeeing he will come to thee, haſt not thou juſt cauſe to wait patiently till he doe come, how long ſoever it be firſt? Before thy calling thou didſt reject Chriſt

Chriſt; and ſince thy calling, thou haſt often grieved Chriſt; and haſt not thou then deſerved that Chriſt ſhould never come to thee? Thou haſt quenched many a ſweet motion of the Spirit of Chriſt: thou haſt turned the deafe eare on the ſweet ſtill voyce that hath ſpoken behinde thee, times without number, and ſo ſlighted the Spirit of Chriſt; and haſt not thou then juſtly deſerved, that Chriſt as a Comforter ſhould never come to thee? yet ſeeing he will come, for all this unkindneſſe, haſt not thou juſt cauſe to wait patiently for him, how long ſoever he ſtay? Thou haſt many weekes, many moneths, nay many yeares gone along in a courſe of grieving Chriſt; and doeſt thou thinke much of waiting a few weekes, a few monethes, a few yeares, for Chriſt to come to comfort thee?

Take this in another forme: thou didſt make Chriſt wait a long time upon thee ere thou wouldeſt let him abide with thee as a ſpirit of Reformation: and is there not juſt cauſe then, that thou ſhouldſt wait patiently a long time upon him, if he will have it ſo, ere he abide with thee as a Spirit of conſolation? how many knocks did Chriſt give at thy ſtubborn heart, ere thou wouldſt

open

open to him: how much dew of the night diſtilled upon his lockes, ere thou wouldſt give him houſe-roome in thy heart? how many mercies? how many corrections were all ſpilt upon thee, ere Chriſt could winne thee to reſpect him? canſt thou tell? if thou canſt not, think not much, if Chriſt make thee ſhed a few teares, and breath out a few groanes, ere he bring glad tidings of peace unto thee.

Secondly, if thou conſider Chriſt thy viſitour, there is all the reaſon that can be, that thou ſhouldſt wait patiently, till he come to thee. Chriſt will certainly come to thee: Chriſt will come to thee at the fitteſt time: Chriſt will come richly when he doth come: which are all ſpecial grounds of patience. Chriſt wil come to thee, O comfortleſſe ſoul, though it may ſeem to thee ſomething long firſt. Thou doeſt not wait for one that will not come at all, as the *Turke* waiteth for *Mahomet*: nay, thou doeſt not wait for one that will frivolouſly delay the time of his comming. Thou doeſt not wait for one that will deceive thee: Chriſt hath promiſed to come to thee, and he is faithful, and cannot deny himſelf. There are two things in Faithfulneſſe: firſt, that a man ſhould own what

what he hath ſaid; and then ſecondly, that he ſhould make it good. Now both theſe will Chriſt doe: Chriſt will not eat his words, as we ſay: what he hath promiſed he will confeſſe, and will make good whatſoever labour or loſſe he be at to doe it. Chriſt is not mutable as we are, to promiſe one thing to day, and recal it againe to morrow: *he is immutable and changeth not, therefore we are not conſumed.*

Thou doeſt not wait for one that will frivolouſly delay the time of his comming. Chriſt wil not deale with thy comfortleſſe ſoul, as thoſe ſorry gueſts dealt with Chriſt; make excuſes: one had bought a yoke of Oxen, and therefore could not come: another a Farme, &c. Chriſt will not tell thee, as *Abraham Dives* in hell, between thy ſoul and him is a great gulfe, ſo that there can be no entercourſe between them: Nor that from heaven to earth, is too long a journey for him to make: He wil not tel thee, that the place where thy ſicke comfortleſſe ſoul lyes, is filthy, and altogether unfit for him to come to: He wil not tel thee that thy ſoul is ſo farre gone in griefe and deſperate ſorrow, that it is in vaine for him to come to thee. Chriſt puts none of

of theſe delayes upon any of his patients.

No, the ground why Chriſt ſtayes, is that he may come at the fitteſt time; and then he will come with healing in his wings, if all the devils in hel ſhould oppoſe him, which me thinkes ſhould be a ſatisfactory ground of patience to any diſconſolate ſoul. If a Phyſitian yet apply this, and that, further evacuation, rather then cordials: as knowing the body not yet fit for cordials, wil not any wiſe man ſubmit patiently to his way? ſo if Chriſt forbeare giving thy ſick ſoul cordials, as he that wel knowes thy ſoul not fit yet for ſuch luſcious things, wilt not thou with much thankfulneſſe acknowledge his great care over thy ſoul, and with all patience wait his leaſure? I patiently undergoe the pain of drawing plaiſters, when I know my ſore is not fit for healing: thus ſhould it be in ſpiritual diſtreſſes: we ſhould patiently undergoe griefe and ſorrow until our ſouls be fit for conſolation, and then we ſhall be ſure to have it.

Finally, be ſure of this, O mourning ſoul, that Chriſt wil come richly, when he doth come; and therefore me thinks thou ſhouldſt wait patiently for him: what Merchant but would

would wait patiently, the returne of his ſhip in the longeſt voyage, if he were ſure that it would richly returne at laſt. Chriſt will come very richly furniſhed, with the comforts of the holy Ghoſt, which are unſpeakable and glorious, to your ſouls that mourne after him, and wait for him. What the Apoſtle once ſpake of himſelf in relation to the *Romans*; that may I truly ſay of Chriſt, in relation to all that mourne after him: *And I am ſure that when I come unto you, I ſhall come* (ſaith he) *in the fulneſſe of the bleſſing of the Goſpel of Chriſt.* Rom. 15.29. Chriſt, I am ſure, O mourning ſoul, when he doth come unto thee, he will come in the fulneſſe of the bleſſing of the holy Ghoſt: thou ſhalt have joy in the holy Ghoſt unſpeakable and glorious. Thou by long waiting art made a more vaſt veſſel to hold the precious waters of conſolation; and Chriſt by long ſtaying, doth (as I may ſay) the more furniſh himſelf with theſe waters of life, to refreſh, fill, and ſatisfie thy thirſty ſoul, when he comes to thee. Chriſt wil heale throughly thy broken heart, and binde up al thy wounds: he wil anſwer all thy doubts, and cleare all thy ſcruples: he wil quiet thy quarrelling conſcience, and ſtill thy complaining

plaining ſpirit: he will fill thy ſad ſoul with joy and gladneſſe, and thy dejected ſpirit with ſongs of thankſgiving.

If theſe things, O mourning ſoul, will not make thee wait patiently, till thy comforter come to thee, but thou wilt murmure and repine, and fall upon indirect wayes to get conſolation; know, that by this practice, thou wilt make thy condition more miſerable, then at preſent it is; Thou wilt grieve him that ſhould come as a comforter to thee; & if thou by thy ſin make Chriſt grieve, how can Chriſt by his Spirit make thee rejoyce? and if thou ſet him a mourning that can only comfort thee, by whom wilt thou be comforted? Doſt thou thinke to winne Chriſt to thee, by a dogged diſpoſition? Chriſt may pitty, add cure thy humors, but twil never be by conſolation. He wil bring thee to be lowly and meek ere thou ſhalt finde reſt to thy ſoul: he wil make thee willing to lie under his feet, glad of crums of comfort, and willing to wait for them til Chriſt hath dined, and every childe ſerved.

If thy corrupt ſoul hanker after the pleaſure of ſin againe, becauſe Chriſt as a comforter doth not come to thee, and thou be reſolved

reſolved to pick and chuſe, amongſt the ſins thy ſoul knowes, to finde out one that thy ſoul moſt loves, to make a Comforter to thee as the *Iſraelites* in their dogged humour made them a captaine to returne to *Ægypt* againe; know this, that what ſin thou pitcheſt upon to make a Comforter, that ſin will Chriſt make a devil to torture thee: Chriſt wil make thee know by wofull experience, that the ſweeteſt ſin is a bitter and miſerable comforter: that the leaſt ſinne, is too great an evil, truly to comfort the ſoul: that to go to the devil for conſolation, is to make faſter haſte for comfort then good ſpeed: that neither ſin, nor any thing in the world beſide ſin ſhall comfort thy ſoul, when he himſelf will not.

3. The laſt inſtruction that I have to commend to thee, O comfortleſſe ſoul! that didſt never yet finde Chriſt as a comforter come to thee, is this: obſerve how Chriſt comes, and do not put him off, Chriſt comes to comfortleſſe ſouls with comfort, in a promiſe; as I have at large ſhewed you. The promiſe, Chriſt opens before the ſoul, that he may ſee the bleſſing wrapt up in it, which he needes; and then often repeates it to the ſoul, that he may rely upon it: inſtances to illuſtrate

illuſtrate this way of Chriſt, I have given you, things muſt not be here again repeated. That which here I would preſſe by way of Application, is, that you which are comfortleſſe ſoules, would preſerve this ſecret way of the comforter, and meet him. Art thou temped? and doſt thou now heare a ſweet ſtill voyce, as it were behind thee, ſaying, *My grace is ſufficient for thee?* why, this is the voyce of thy beloved, that is come to thee; embrace what he ſaith, reſt upon it, turn not thy comfort away now, by unbeliefe, and peeviſh pettiſh humours. Haſt thou fallen into ſin, by the ſtrength of temptation, and thine own corruption? & doſt thou heare ſuch a ſweet voyce behinde thee as this, *The blood of Jeſus Chriſt cleanſeth us from all ſinne?* 1 *Iohn* 1. 7. Why this is the Language of thy beloved, he is come to comfort thee, O mourning ſoul; doe not thruſt him away by unkind language of unbeliefe and paſſion. Heare what he ſaith, for it is ſweet: ſtrive to believe what he ſaith, for it is ſure. As *Iſaac* ſaid unto *Jacob* his ſonne, after he had had ſome diſcourſe at a diſtance with him, *Come neere*

'Tis with many Chriſtians in their minority, as it was with *Samuel*, they doe not know the voice of the Lord, ſpeaking in a promiſe, & therefore I thought good to note this laſt inſtruction.

*neere now and kisse me my sonne*: Gen. 27. 26. So should such comfortlesse soules say to Christ, when they heare Christ speaking, as it were at a distance, softly and coldly to them, the sweet and melodious promises of his word: come neere now, O my beloved, and kisse me with these kisses of thy lips, for thy love is better then wine: what thou sayest to my soul, say it with such life, that my heart may no longer be faithlesse, but believe and give glory to thee. I have now done speaking to you, who never yet had the Comforter come to you.

I come now in the last place to speake a word or two particularly, to such of Gods people, who can tell me that they have found Christ as a comforter to come to them, but now have lost Him. Three things I have to say to these. First, labour to be sensible of thy losse. Secondly, blame not Christ for departing from thee. Thirdly, use all holy meanes to get him to returne to thee againe. First I would have thee, O deserted soul! to labor to be truly sensible of thy losse. Though it be that some are deeply sensible of this great losse; yet others are as deeply stupid, which moves me to note this instruction. For a man to be stupid and senselesse

leſſe under corporall afflictions, argues a very ill temper of ſpirit; but for a man to be ſtupid and ſenſeleſſe under ſpirituall afflictions, under ſuch a ſpirituall affliction as this; the loſſe of the Sun: the loſſe of Chriſt as a Comforter, argues a very ill temper of ſpirit indeed. Strive therefore, O deſerted ſtupid ſoul! to affect thine heart throughly with thy loſſe. Thou haſt loſt more then *Job*, when he had loſt children, ſubſtance, health, honours, and friends: nay thou haſt loſt more, then if thou hadſt loſt this world; nay, thou haſt loſt more then if thou hadſt loſt thy life; which is of more worth then the world: thou haſt loſt Chriſt, which is richer then this world, and ſweeter then thy life. What an infinite loſſe were it to this world, to looſe the Sunne? 'twere at once to looſe all: *Pereunte ſole, pereunt omnia*: for all things ſerviceable for the uſe of man, depend upon the motion and influence of that glorious Body. What a loſſe then is it to the leſſer world, to loſe Chriſt the Sunne of Righteouſneſſe? Tis to loſe all good at once, for ſoul and body. All Graces cloſe and wither when Chriſt departs, as all fragrant flowers when the Sunne withdrawes his influence. And when theſe flowers wi-

ther in the ſoul, a man is a moving Dunghil, that ſtinkes in the noſtrils of God and man, wherever he comes. A man that hath loſt Chriſt, may truly ſay as ſhee when the Arke was loſt, *that his glory is departed.* As the Sunne is the glory of the greater World, ſo Chriſt the Sunne of Righteouſneſſe, is the glory of the leſſer World, to wit, man.

Thou haſt loſt that in the world, that is the world, that is more worth then the world, and which all the world can never help thee to. Thou haſt loſt that which would have made the worſt condition in this life, a Heaven; whereas the beſt without it, is but a hell. Thou haſt loſt that which would have been to thy ſoul a contiuual feaſt; whereas now thy ſoul is in a continual famine and leanneſſe. Thou haſt loſt thy ſpirits, and thy ſoul is in a dead palſie, ſo that thou art a living dead man, fit for no ſpirituall ſervice. Thou haſt loſt thy head, thou haſt loſt thy eyes, thou haſt loſt thy hands, thou haſt loſt thy cloathing; nay, thou haſt loſt thy beſt father, thy beſt husband, thy beſt friend; all this, and much more comfort is Chriſt to man. Thou haſt great reaſon then, O deſerted ſoul, to lay to heart thy loſſe.

Lay

Lay to heart thy loſſe; this is comely; but doe not blame Chriſt from departing from thee; this is uncomely, and unrighteous. Uncomely; for it doth not ſuit with wiſdomes children, to lay folly to their Maker. Unrighteous, for thou conſtrainſt him to depart from thee, otherwiſe he had never left thee: thou didſt ſinne againe and againe of weakneſſe, and yet Chriſt as a Comforter did not depart from thee; until thou beganſt to take *pleaſure in unrighteouſneſſe*, and to make ſinne a cuſtome, *a right eye*, a very ſerviceable thing unto thee, Chriſt did not leave thee. Thou beganſt to wax wanton againſt Chriſt, and then Chriſt caſt thee off. Thou beganſt to play the Apoſtate, and to backſlide in heart from Chriſt; and then thou felſt off from Chriſt; and then he fell off from thee, *and filled thee with thine owne wayes.* Now theſe things ſeriouſly conſidered, haſt thou any cauſe to blame CHRIST for departing from thee? It is a comely and a very righteous thing for Wiſedomes children to juſtifie wiſedome in all his wayes, as to others, ſo to our ſelves. Wherefore thus doe, O deſerted ſoul; ſay, Righteous art thou, O Chriſt, in departing from me, and righteous mayeſt

thou be, if thou never returne to me, ſo unkindly have I dealt with thee.

Then ſet thy ſelf ſeriouſly to the uſe of all holy meanes, whereby thou maieſt get thy Comforter to returne to thee. Examine thy ſoul throughly thou muſt, to finde out what evil deprived thee of ſo great a good: and in ſerious ſoul-ſearching, God will ſpeak to thy conſcience, and conſcience will ſpeak plainly to thee, and tell thee wherein thou didſt give diſtaſte to thy comforter, and what was the cauſe he forſook the ſoul:

And when thou haſt found out that evil, which conſcience tells thee, deprived thee of ſo great a good, thou muſt fall very foule with it, how ſweet ſoever it hath been unto thee. Thy great work muſt be, to bring thy heart to a holy *revenge* upon this ſinne: to abhorre it, and thy ſelf becauſe of it: and to become very vile, as *Job* ſaith, and very low in thine own eyes. Bring thy heart to admire the infinite patience and mercy of God, that things are no worſe with thy ſoul. That God had not cut thee off in the acting of that ſin for which he deſerted thee: that he hath left any place for repentance, and given the leaſt deſire to ſet about this work.

And when thou art come thus far: poſſibly the

the light of Gods countenance may begin now and then, to glance into thy ſoul, as at ſome little cranny: or at leaſt ſome more then ordinary lightſomneſſe may appear in thy dark dull ſoul, as there doth in the dark morning, ſome ſpace of time before the ſun appeares, that had left this Horizon. Now this beam of light, or this little lightſomneſs of ſoul, thou muſt much admire; and acknowledge an unfathomed depth of love in it, that God ſhould ſo much as once ſtoop to caſt an eye after thee more, to give thy ſoul the leaſt refreſhing, that didſt abuſe flagons of love.

By this glimpſe of light, or glimmering light, you are to ſtrengthen your faith, in the beliefe of this that light will more and more appear, as the light of the morning unto the perfect day: and ſo conſequently to follow God with ſo much the more fervency of prayer, for the return of his *wonted kindneſſe*. *Joſeph* you know, carried himſelf very roughly to his brethren which had abuſed him, for ſome ſpace of time; and put them in great fear of the loſſe of their lives; told them they were *Spies*, and many harſh words he gave them, and harſh looks: but at laſt when his brethren had brought him to *Benjamin*, and

courſed a while, *Ioſephs* bowels began to worke, and he could no longer with-hold his brotherly love, *Come near to me, I pray, you, I am Ioſeph your brother, &c.* Thus Chriſt our elder Brother deals with us, who doe unkindly and unbrotherly uſe him: he will handle us very roughly, and put us in fear of the loſſe of our beſt lives: he will make our conſciences ſpeake bitter things againſt us; and let looſe the devil to tell us that we are *Spies*, hypocrites, and falſe friends to Chriſt; in this diſtracted, affrighted, perplexed ſtate, he may hold us many dayes, many weekes many moneths; but he cannot hold in his brotherly love alwayes, if we patiently beare his frownes, aud kindly intreat him, and bring *Benjamin* to him, his own blood and merits; this will make his bowels work: and make him unmask himſelf and ſay, come neare to me, O mourning ſouls, toſſed and not comforted; I am Chriſt your elder Brother, whom ye unkindly uſed: in a little wrath I hid my face from you, but now with everlaſting kindneſſe will I embrace you.

*Trinuni Deo gloria.*

FINIS.

# CHRISTS COMMUNION With His Church Militant.

2 Tim. 4. v. 22.

*The Lord Jesus Christ be with thy Spirit.*

THis Text is *Pauls* sweet affectionate farewell to *Timothy*. Many grave and gracious instructions *Paul* had given *Timothy*; but tis not much what man saith to the eare, as what Christ saith to the heart, that works effectually, to set a man about his duty: and therefore doth *Paul* in the conclusion of all his Christian counsell to *Timothy*, pathetically pray, *That the Lord Jesus Christ would be with his spirit.*

The best teaching of man is but as water spilt upon the ground, unlesse Christ inwardly teach the spirit. If I am taught my duty by a

*Paul*, one in gifts not inferiour to the chiefeſt Apoſtles, yet unleſſe Chriſt be with thy ſpirit, to make things take root there, all will dye and wither, like good ſeed caſt into bad ground. And therefore *Paul* ſaw it but needful, as to teach the eare, ſo to intreat the Lord to teach and ſtrengthen the ſpirit. *The Lord Ieſus Chriſt be with thy Spirit.*

There is a great diſtance (you know) between the eare and the heart: it is an eaſie thing for a man to bring home things unto the one, but no leſſe then the almighty power of Chriſt, will bring home things unto the other. There is an incomparable hardenſſe upon the heart of man naturally: it is harder then an *Adamant*: now though a child with his litle finger, may make a dint upon dough, yet a Gyant with all his ſtrength, cannot make dints upon an *Adamant*; much leſſe can all created ſtrength, make divine impreſſions upon the ſpirit of man; and therefore it is, that *Paul* doth implore an Almighty ſtrength to do thus, *The Lord Ieſus Chriſt be with thy Spirit.*

Why doth not *Paul* here, wiſh riches and honours and pleaſures unto *Timothy?* Is the bare preſence of Chriſt with a mans ſpirit ſuch a bleſſing? To this *I* anſwer, riches and honours

honours &c. they are *bona*, but not *optima*; good things, bnt not the beſt things. Earthly things though good in themſelves, yet are no further forth good to me. then as the Lord Jeſus Chriſt is with my ſpirit, to guide it to uſe them; and therefore *Paul* as one truly wiſe, prayed for the prime good for *Timothy*; for that good which makes all other things worke together good, to wit, *That to have the Lord Ieſus Chriſt with our ſpirits, is a prime and principall bleſſing*. *Paul* here wiſheth it to *Timothy*, as a cardinal bleſſing, *The Lord Ieſus Chriſt be with thy ſpirit.*

*Enucleatio propoſitionis.*

*To have Chriſt with our ſpirits, &c.* How can Chriſt be preſent with man upon earth who is now aſcended, and ſitteth at the right hand of his Father in heaven?

The Apoſtle doth hint an anſwer to this queſtion, in the forme of his prayer, if you obſerve it. *The Lord Ieſus Chriſt, ſaith he, be with thy ſpirit.* He ſpeakes of ſuch a preſence as will fitly yeild Communion and fellowſhip to the ſpirit of man. There is a double preſence of Chriſt with man, corporal and ſpiritual joyntly; or meerly ſpirituall. With juſt men made perfect in glory, Chriſt is corporally preſent; they behold his wounded

wounded body made a glorious body, as a continual aſſuranre of the Reſurrection of their own vile bodies unto the ſame ſimilitude. And with them Chriſt is preſent, ſpiritually filling them with thoſe joyes, the taſte of which upon earth, is called *unſpeakable and full of glory*. Of this communion ſpeaks Chriſt himſelf; *I in them, and thou in me that they may be made perfect in one*: Joh. 17.23. As the ſoul is *tota in toto, & tota in qualibet parte*: according to the whole, in that whole which is leſſe noble then it ſelf: according to the whole, that is, according to that full force and energy which the ſoul hath, it actuates and organizeth every member of the body, the leaſt as well as the greateſt; So Chriſt in the myſtical body of Saints glorified, is as I may ſay, *Totus in toto, & totus in qualibet parte*. Whole Chriſt doth wholly exerciſe dominion in every glorified ſoul; hence it is, that all ſuch ſouls, are wholly holy, & wholy happy; that is perfectly holy, and perfectly happy: for as much as Chriſt, who is in the fulneſſe of his Fathers glory, is fully preſent with them.

Seeondly, there is a preſence of Chriſt with man, meerly ſpiritual; that is, ſuch a preſence, as whereby not the perſon, but the provi-

providence of Christ may be seen; Such a presence as *superiora* have with *inferiora*, not a *contiguall*, but a *vertuall* presence; a presence of influence and governance, as the Sun hath with us, by his rayes and beames. And this presence is either *Commune*. or *Speciall*.

The commune presence of Christ with man, is that whereby man is upheld and guided, according to the being of a rational creature, Of this presence of Christ with man, speakes the Apostle, *that they should seek the Lord, if happily they might feele after him and finde him, though he be not farre from every one of us, for in him we live, move, and have our being.* Acts 17. 27,28. Christ as an upholder of each creature, is not farre from every one of us: that is, he is still present with us thus, and *with all Nations of men, which he hath made of one blood, to dwell upon the face of the earth.* This presence of Christ with man therefore, cannot properly be called a *prime* and *principall blessing*, a choise and favour, because it is commune. to mankinde in general, yea commune to all creatures below man; for God is with all the works of his hands, to uphold every creature according to its proper species.

Secondly,

Secondly, there is a ſpecial preſence of Chriſt with man, which is that efficacious working of the Spirit of Chriſt, in the ſpirit of man; whereby it is made one ſpirit, with the Spirit of Chriſt, in willing and nilling, according to that of the Apoſtle, *He that is joyned to the Lord is one ſpirit.*

There is a ſpecial preſence of Chriſt, with the bodies of men, for the good of them, which the *Pſalmiſt* intimates where he ſaith, *That he knowes our frame, and remembers that we are but duſt: and that the Angels of the Lord pitch their tents about the righteous.* And *Iacob* found the truth of this by experience, when he fled before *Eſau*, and ſlept ſo ſweetly upon a ſtone. But this tender and ſpecial preſence and providence of Chriſt, reſpecting the outward man, is comprehended under the other, which reſpects the inward man, as *quid minus ſub majori*, a leſſe bleſſing under a greater. For if God be in a ſpecial manner preſent with my ſpirit, to guide and order that unto all Holy wayes, my ſpirit will command my body to walke in them too: and ſo conſequently Chriſt cannot chuſe but be tenderly preſent with me alſo, for the good of that, whilſt every member thereof is actuated

actuated by a ſpirit of His own ordering, to his own honour, *as weapons of righteouſneſſe.* And therefore doth *Paul* (pithily to ſpeake much in few) ſilently paſſe over that, which is neceſſarily preſuppoſed; praying that Chriſt would be with *Timothies* ſpirit, and then he was ſure, Chriſt would be after a ſpecial manner preſent, with his body too, for the good of that. *The Lord Ieſus Chriſt be with thy ſpirit.* That is, *the Lord Ieſus Chriſt exerciſe a ſpecial dominion in thy ſpirit, for the guiding and ordering of it, unto the avoyding of evill, and to the performing of all good, whereby Chriſt may have all the glory, due to his Name.*

Now that thus to have Chriſt preſent with a mans ſpirit, is a prime and principal bleſſing: I will plainly demonſtrate to you by a triple argument *ab effectu.*

Thus to have Chriſt preſent with our ſpirits, is the ready way to all temporal, ſpiritual, and eternal good: and therefore muſt needes be a prime and principal bleſſing.

Thus to have Chriſt preſent with a mans ſpirit, is the ready way unto all temporal good. Men whoſe ſpirits Chriſt doth after a ſpecial manner order, to avoid ſinne, and

to

to *keep themselves pure*, as *Paul* here useth the expression to *Timothy*, all temporal good things, so farre forth as may be good for them, belong unto them by promise: *For godlinesse hath the promise of this life. It shall come to passe* (saith the Lord) *if you walke in my wayes, that I will blesse you in the fruit of the wombe, in the fruit of the field, in the basket, and store, &c. If you walke in my wayes I will doe this, &c.* Why they with whose spirits Christ is after a special manner present, this is their *high-way* (as *Solomon* saith) *to depart from evill*: that is, this is their daily endeavour, to walk in all the wayes of the Lord; and so consequently, all temporal good of right belongs unto them.

But you will say, how is it then, that those with whose spirits Christ is most present to make most tender for his honour, have usually least of all temporal good things?

To this the answer is easie and manifold. Men with whose spirits Christ is most present, to make them most tender to avoid sinne, and to keep themselves pure, these the devil doth most of all maligne, and sets his limmes to *spoile them of their goods*, as the Author

Author to the *Hebrewes* ſaith, to keep them from that, which Chriſt would have them advanced to; or elſe to ſtrip them of that, which Chriſt hath conferred on them, by impriſonment, baniſhment and the like; and ſo make ſuch live in dens and holes, and caves of the earth; to wander in Deſerts and Wilderneſſes, wearing ſheep skins, and goat skins, of whom the world is not worthy. Where a ſpirit of malice and confuſion rules, tis no marvel to ſee ſervants ſet on horſ-back and Princes goe on foot.

Secondly, men with whoſe ſpirit Chriſt is after a ſpecial manner preſent, he takes ſpecial notice to what evil the ſpirit is moſt inclined, and ſo anſwerably gives of theſe outward things unto them. A wiſe Father hath his eye upon the diſpoſition of his childe, and to what exorbitancy he findes him inclined, he labours to prevent all occaſions to it, and ſo keeps his childe ſhort of what he could otherwiſe liberally allow him. And thus tis with our heavenly Father, reſpecting his children: he eyes ſtrictly their ſpirits, and if he ſee them inclined to pride, covetouſneſſe, or any other ſcandalous vice, he ſhortens them in that, which may foment theſe. At theſe (I think) *Iames* may

may point, where he ſaith, *Let the rich rejoyce in that he is made low.* Jam. 1. 10. God out of tender love to his children, oftimes makes them poor in purſe, that they may become poore in ſpirit, and ſo capable of the Kingdome of heaven. Which rightly weighed, is not matter of ſorrow, but matter of joy, as *James* ſaith.

Thirdly, thoſe with whoſe ſpirits Chriſt is after a ſpecial manner preſent, to guide them to walk in his wayes, and to keep themſelves pure; Chriſt doth prove them by poverty, as by other things: and hence it may come to paſſe; that Chriſtians very holy, may yet notwithſtanding be very deſtitute of the things of this life: Thus you know the Lord dealt with *Job.* Chriſt was after a ſpecial manner preſent with his Spirit, to guide him to walke uprightly above many in his time. Now to make knowne this to the world, to his owne glory, and *Jobs* eternal honour, he ſtript *Job* of all, and ſet him upon a dunghil, who before ſat with the chiefeſt in ſeats of honour. God will have the world know, that thoſe with whoſe ſpirit he is after a ſpecial manner preſent to guide and order them, are not as thoſe with whoſe ſpirits the devil is *in* a

ſpecial

ſpecial manner preſent, to guide and order: to wit, ſuch as will winde and turne every way when put to it.

Laſtly, thoſe with whoſe ſpirits Chtiſt is after a ſpecial manner preſent, they deſire but little of the things of this life: and therefore tis no marvel, to ſee Chriſtians very holy, yet not very wealthy. Chriſtians with whoſe ſpirit Chriſt is after a ſpeciall manner preſent, they only deſire daily bread: *Agurs* portion, food convenient: and this the Lord gives them, and with this they are contented, which is the only wealthy eſtate: Chriſtians, with whoſe ſpirits Chriſt is after a ſpecial manner preſent, *they hunger and thirſt after righteouſneſſe*, not after riches in the world: they *covet the beſt gifts*, the unſearchable riches of Chriſt, and not the fading riches of this life. Now Chriſt applies himſelf, to be moſt liberal in the diſtribution of that which the ſpirits of men moſt bend after: in mercy, or in juſtice. Chriſtians whoſe ſpirits moſt ſtrongly bend after grace: to theſe Chriſt in mercy doth moſt bountifully apply himſelf, to give grace: according to that of Chriſt, *Bleſſed are they that hunger and thirſt after righteouſneſſe, for they ſhall be filled.* Chriſtians whoſe ſpirits moſt

most strongly bend after worldly riches, to these oft times Christ in justice most liberally applyes himselfe to give those, according to that of the Psalmist, *Whose belly thou fillest with thy hid treasure.* According likewise to that of *Solomon*, *There is a sore evill which I have seen under the Sun, namely, riches kept for the owners thereof to their hurt*: Psal. 17. 11. Eccles. 5. 13. The objection being thus answered, the argument is still of force: That to have Christ with our spirits, is the way to all temporal good, and so consequently, *a prime and principall blessing.*

But that I may yet more fully speake in this argument, note that temporal good, is either positive, or privative; (if I may for illustrations sake so distinguish.) Temporal good in a positive sense, is that secular thing, which is in it self good; as bread, and cloathing, and the like, of which we have already spoken.

Temporal good privatively so called, is affliction ordered to a mans good, which in it self is not so. Now all those with whose spirits Christ is present, are partakers of this temporal good. All outward crosses tend to their inward gaine, because Christ is with their spirits. For all outward troubles are heavier

heavier or lighter, more hurtfull or more profitable ſtill to a man, as Chriſt is pleaſed to order his Spirit under them. A little outward trouble, if Chriſt let it ſeize upon a mans ſpirit, he quickly ſinks and dyes under his burthen, according to that of the Apoſtle, *worldly ſorrow cauſeth death*. The loſſe of a wife or husband; nay, the loſſe of a childe or friend; nay, the loſſe of the leaſt outward content, if Chriſt ſtand aloofe from a mans ſpirit, and let it faſten upon him, he will ſoone languiſh, and bleed inwardly to death; whereas all outward afflictions, meeting together upon the outward man, if Chriſt be with the ſpirit, to ſupport and beare up that, a Chriſtian ſweetly ſubmits, and keepes on his way, according to that of the Apoſtle, *Rejoycing in hope, patient in tribulation, continuing inſtant in prayer*: Rom. 12.12. Now Chriſt tenderly watches when outward troubles begin to take hold of that Spirit, with whom he is ſpecially preſent, and then he quickly relieves and eaſes it; and not onely ſo, but ſanctifies it, to the drawing of ſuch a ſpirit nearer to God in love, according to that of *David*, Pſal. 116. 1,2. *I love the Lord becauſe he hath heard my voyce, and my ſupplication, becauſe he hath inclined*

*inclined his eare unto me, therefore will I call upon him as long as I live.* Adde this to the former, that to have Chriſt with our ſpirits, is the ready way to all temporal good, whether *poſitive*, or *privative*: and you muſt needs grant it to be a principal bleſſing.

Secondly, thoſe with whoſe ſpirits Chriſt is ſpecially preſent, are in the ready way to all ſpiritual good: and therefore thus to have Chriſt preſent with our ſpirits, muſt needs be counted a principall bleſſing, Chriſt is the author and worker of all grace: and therefore ſuch ſpirits muſt needs be very gracious wich whom Chriſt is: *The places are holy whereunto the Ark of ihe Lord hath come*, ſaith *Solomon*, 2 Chron.8.11. I may truly ſay it of Chriſt, which the Ark typified. The ſpirits are holy with whom Chriſt is, and where holy Chriſt comes; They are at the well head for holineſſe, whlch have holy Chriſt with their ſpirits.

They that have Chriſt with their ſpirits, are in the ready way to the very height of heavenly wiſdome as Chriſt is. With him are all the treaſures of wiſdome. He that lies in thy boſome, teaching thee wiſdome ſecretly, came out of the very boſome of the Almighty, and knowes all things; and he

he gives ſuch an unction to that ſpirit which he teaches, that hee makes it know and diſcerne all things too.

They that have Chriſt with their ſpirits, are in the ready way to the verie height of love, which is the glorie of all graces, in the ſight of God and man; for there is no ſuch worker and winner of love, as Chriſt is. If he doe but *put in his finger by the hole of the doore*, he will make a make mans bowels melt after him. If hee doe but reveale his love to our ſpirits a little; our ſpirits grow ſick of love uuto him. He will wound us with one of his eyes, ſo full of beautie is hee: Let a mans ſpirit be never ſo cold; yet if Chriſt be with it, he is in the ready way to burn with love to Chriſt, as ſtrong as death, which many waters cannot quench.

They that have Chriſt with their ſpirits, are in the ready way to the very height of joy and conſolation: they are in the ready way to joy *unſpeakable and full of glory. Theſe things have I ſpoken unto you, &c.* ſaid Chriſt to his Diſciples. Chriſt ſpeakes ſuch things to the ſpirits of thoſe with whom he is preſent, as fills their ſpirits with joy, to the very brim; and this oft times in the very depth of all outward extremity. The

Church

Church doth darkly hint this. *The Comforter which should relieve my soul ir farre from me:* Lam.1.16. As if the Church had said, though my outward misery be exceeding great, yet if the comforter did but keep close to my spirit, I should have as much consolation as my heart could hold, in the midst of all my misery: but this is my misery, that the Comforter which should relieve my soul is far from me, out of the hearing of sighs and groans: nay, out of the hearing of strong cryes; *he is angry against my prayers.* In a word, a Christian which hath Christ with his spirit, is in the ready way to *excell in vertue*, as *David* sayes: to excell in all vertue; to be wiser then his teachers; more excellent in all grace then his neighbors. And therefore, to have Christ present with our spirits, must needs be counted and called, *A prime and principall blessing.*

Lastly, to have Christ with our spirits, is the ready way unto eternal good; and therefore a principal blessing. As a stone carries with it, whatsoever light thing be fastened to it, unto its own center: so Christ whose proper place of residence is Heaven, carries with him thither, all such spirits as to whom he is united on earth. If we have a special

a ſpecial friend at Court, we count that we are in a ready way to ſee all the pomp of the Prince. Chriſt hath the keyes of Heaven and Hell; he opens and no man ſhuts; ſhuts, and no man can open: all with whoſe ſpirits he hath dwelt, and been kindly uſed upon earth, he knowes; and when they ſhall knock at thoſe everlaſting gates, he will open and let them into every roome in his royall dwelling, and ſhew them all the glory which he had with his Father before the world was. 'Tis betweene Chriſt and that ſpirit with whom he lives, as between *Naomi* and *Ruth*; where the one lives, the other will. Whileſt ſuch ſpirits live in the body, Chriſt will live with them there; when they remove out of the body, Chriſt will not leave them (*death cannot ſeparate*) but commands his Angels to bring them to eternal manſions with himſelfe. Chriſt which is lifted up to glory himſelfe, will draw up all ſuch unto him, as in whoſe ſpirits he dwels, and no ſtrength ſhall be able to withſtand him; none ſhall pluck ſuch out of his hand. *Unio enim Chriſto, eſt unio inunibilis.*

If to have Chriſt with our ſpirits be a grand favour; not to have him with our ſpi-

nits, muſt needs be a grand evil. A ſpirit without Chriſt is naked, as a body without cloathes. Many things may make cloathing and defence for the body, but onely Chriſt that *beſt garment*, as the Father of the Prodigal cals him, can make cloathing and munition for the ſoul. A mans ſpirit without Chriſt is as a naked body amongſt Thornes; every Throne pierceth, and every Eryar ſcratcheth, and fetcheth blood from ſuch a body; ſo worldly cares and worldly feares, when ſtrong, will pierce ſuch a naked ſpirit thorow and thorow, and make him runne mad, if God (unſought) doe not ſeaſonably ſtep in and bridle the Bedlam. A mans ſpirit without Chriſt, is as a naked body amongſt Serpents; every Serpent ſtings and venoms ſuch a naked body to death; ſo every ſeed of the Serpent ſtings & poyſons to death ſuch naked ſouls, by their threatnings, flatteries, examples, and the like. A mans ſpirit without Chriſt, is as a naked body in great blaſts of lightning; ſuch bodies are ſuddenly ſcorcht and conſumed; ſo ſuch naked ſouls are ſuddenly blaſted, by the fiery Darts of the Devil, and ſo ſuddenly ofttimes goe from burning to burning; from burning in ſin, to burning in Hell.

A mans ſpirit without Chriſt is not onely naked, but blind too. A naked man having his ſight may make ſome ſhift; but a man naked and blind too, is in a miſerable helpleſſe ſtate indeed: and juſt ſuch is the ſtate and condition of every mans ſpirit, that hath not Chriſt with it: for as the Sunne in the Heavens is the eye and light of the greater world; ſo the Sun of righteouſneſſe Chriſt, is the eye and light of the leſſer world, man. Now doe but imagine what a dark dolorous condition we ſhould all be in, if the Sunne were darkned, or had utterly forſaken our Horizon; or doe but think of that darkneſſe, which was upon the Ægyptians for a little time, when no man could ſtirre out of his place; and ſuch and much worſe is the dark doloreus condition of a ſpirit without Chriſt, not able to ſee the leaſt beam of ſaving light, not able to ſtir a ſtep out of his place, in the way that leads to life.

A mans ſpirit without Chriſt is not onely blind, but dumbe too. A man that is blind, yet if he can ſpeake, can begge for that which hee cannot ſee to worke for. But when a man is blinde, and dumb too; that he can neither help himſelfe, nor beg of others; he is in a dole-

full condition indeed; and juſt ſuch is the condition of every mans ſpirit that hath not Chriſt with it. For as Chriſt is Eyes to the ſoul, ſo he is a Mouth and Tongue, enabling to cry *Abba Father.* Unleſſe the ſpirit of Chriſt be with our ſpirits, helping our infirmities, who are godly, we are dumb, and not able to ſpeak to our own Father, as adopted children for daily bread; much more unable to beg for life, to the dreadful Judge of all the world, muſt all ungodly perſons needs be, whoſe ſpirits are altogether without Chriſt as an helper. I would have all men that live in their ſins, think ſeriouſly of this; when Chriſt as the dreadful Judge of all the world at the great day ſhall aske you, what you have to ſay for your ſelves, that you ſhould not eternally dye for your ſins, in which you have lived, you will be like that man which was without his wedding garment, dumb and not able to ſay a word for your ſelves, becauſe Chriſt is not with your ſpirits. 'Tis impoſſible that a mans own guilty ſpirit ſhould be able to look the terrible Judge of men and devils in the face, much leſſe ſpeak a word for mercy, unleſſe the Almighty Spirit of Chriſt be with it, to aid it. Many ignorant wretches

wretches ſooth themſelves with this, that they will at laſt cry, Lord, Lord, and ſo prevaile quickly for pardon with him, who is infinite in mercy. Why, but think on this, O ignorant ſoul! *No man can call Jeſus Lord, but by the holy Ghoſt.* Thou wilt not in thy greateſt need be able to cry Lord, Lord, unleſſe the Lord be with thy ſpirit. Death will ſting thee, conſcience will gnaw thee, Chriſt will condemne thee, Devils will teare thee; and yet wilt not thou be able to cry, Lord, Lord, have mercy on me, unleſſe the Lord be with thy ſpirit: but in ſtead of crying Lord, Lord, for mercy, thou wilt burne in malice againſt the Lord, and curſe and blaſpheme as Devils and damned wretches doe. Haſt thou never ſeen condemned wretches, not onely dumb, but withall, deſperate too; and leap off the ladder themſelves, without either asking God or man forgiveneſſe? Thus in a ſpiritual ſenſe, and much worſe, wilt thou doe in the great day of judgement; for as much as Chriſt is not with thy ſpirit.

Fourthly, a mans ſpirit without Chriſt is not only blind and dumb, but deafe too. And if a man be blinde and dumb, yet if he can heare, he may make ſome ſhift to help himſelf:

ſelf: we follow a thing (we know) ſometimes by the ſound, when we cannot ſee it, nor ſpeak what it is: but when a man is naked, blinde, dumb, and deafe too, he is in a helpleſſe condition indeed; aud juſt ſuch is the ſtate of a mans ſpirit without Chriſt. For Chriſt, as he is Eyes and Tongue, ſo he is Eares alſo to the ſoul of man. Hence it is that *John* ſpeaks ſo frequently of ſpiritual hearing, after a *Hypotheticall* manner? *He that hath an eare, &c.* That is, if any man have ſpiritual diſcerning, *Let him heare what the ſpirit ſaith to the Churches.* Intimating that a ſpiritual eare is a very rare thing to be found, that which no man hath, but he which hath Chriſt with his ſpirit, that hath had his eares *bored* by the Spirit of Chriſt, as the Scripture ſpeakes; all others are as deafe as Adders, and cannot heare the voyce of the charmer, charme he never ſo wiſely. I would have all that live in their ſins, ſeriouſly conſider this too, as a further degree of unhappineſſe. You tell us that you will turne from your ſins hereafter, and obey the call of God in the Miniſtry of his Word: but let me ask you this; Have you not hitherto turned the deafe eare upon God? Yes: I and ſo you will doe for the time to

come

come; and the reaſon of both the ſame; becauſe Chriſt is not with your ſpirits. Let mercies call, corrections cal; let friends call, father cal, mother cal, husband cal, wife cal; let Miniſters cal, conſcience cal; nay, let Chriſt himſelf cal, in what voyce he will, ſtill voyce, or lowd voyce, in words never ſo pleaſing, or never ſo piercing, yet wilt not thou heare, becauſe Chriſt is not with thy ſpirit; but with *Solomons* fool, wilt on in thy ſins, and be eternally puniſhed.

Fifthly, a mans ſpirit without Chriſt is without *feeling*, in a dead palſie all over, which how dolorous ſuch a ſtate is in a corporal ſenſe, you know; much more dolorous in a ſpiritual ſenſe, I am ſure. As the ſpirit of man can neither ſee, ſpeak, nor hear, ſo neither can it feele, without the Spirit of Chriſt. The ſpirit of man without the Spirit of Chriſt, is dead. Chriſt is to our ſpirits, as our ſpirits are unto our bodies, their life: and life is the principle of feeling: for the dead feel nothing. *When Chriſt which is our* [*life*] *ſhall appeare*, &c. Where there is no Chriſt, there is no life; and where there is no life, there is no feeling. You know the Apoſtle ſpeaks of ſome that were *paſt feeling*, having *given themſelves over to laſciviouſneſſe*,

*neſſe, to worke all uncleanneſſe with greedineſſe.* There the Apoſtle ſpeakes of ſuch a ſenſleſneſſe, as lies upon the ſoul by a ſecond act of divine juſtice. All humane ſpirits by the firſt act of divine juſtice upon *Adam*, are naturally paſt feeling, and would give up themſelves unto all wickedneſſe with greedineſſe, did not God reſtraine. To be paſt ſeeling in this latter ſenſe, notes principally a want of divine affection, when ſinne doth not kindly affect the ſoul with ſorrow; as in the former ſenſe, when ſinne doth not at all affect the ſoul with ſorrow: when holy wayes and workes do not kindly affect the ſoul with joy, as in the other ſenſe, when they doe not affect the ſoul with joy at all, but rather diſturbe and provoke to paſſion and malice.

I would have all that live in their ſinnes, ſeriouſly think on this alſo, as a further degree of unhappineſſe. You have heard many powerful Sermons, which you have ſeen work admirably upon others, and yet they have made no impreſſion upon your ſpirits: and many hundred more may you heare, and no divine impreſſion at laſt be made; and the reaſon of both, one and the ſame, becauſe Chriſt is not with your ſpirits, and by reaſon of

of this, your hearts are as Adamants, which every ſtroke hardens, but not breaks it. Let the Maſter ſmite, and the man ſmite; let God ſmite, and his Miniſter ſmite, and conſcience ſmite, nay, Let every member of the body be ſmitten with puniſhment, to affect the ſoule with ſinne, yet wil it not ſtir and complaine, unleſſe Chriſt be with it.

Finally, a mans ſpirit without Chriſt, is without taſting or ſmelling: to theſe ſenſes alſo (you know) the Scripture doth allude and therefore fitly here may I, to ſet forth fully the unhappy condition of every ſpirit without Chriſt. You know the Apoſtle ſpeakes of ſome, that *ſavored not the things of God*; which is a terme applyed in Scripture, to the ſenſe of ſmelling as well as to the ſenſe of taſting; and therefore for brevity ſake doe I here joyn both ſenſes together in a ſpirituall way of alluſion. Why all that have not Chriſt with their ſpirits, are ſuch as cannot rightly *ſavour ſpiritual things*; ſuch *put bitter for ſweet, and ſweet for bitter.*

I would have all you that live in your ſins, ſeriouſly think on this too, as a further degree of unhappineſſe. You come oft times to Wiſedomes home, and though ſhe prepare

you all ſpiritual dainties, yet you can reliſh nothing but ſome by-things that lie about the diſh rather for ornament then for food. And would you know the reaſon of this? tis becauſe Chriſt is not with your ſpirits; If Chriſt were with you, you would feed on every diſh at Wiſdomes table; on promiſes, yea, and on threatnings too: *To the hungry ſoule, every bitter thing is ſweet*, ſaith *Solomon*. All that is good and wholſome goes down well, where Chriſt is with the Spirit. You come frequently to Wiſedomes houſe, who keepes a Table here, and twere for a king, and yet you have leane ſhriveled ſoules like men in a conſumption: every one tels you, that you looke as if you were ſtarved, ſpeak and live, as if you never heard a good Sermon from yeers end, to yeeres end: they tell you that you are ſo lean and feeble, that you need the benefit of all the ſpirits that every diſh at Wiſdoms table can yeeld, to ſtrengthen you, and recover you, and yet every diſh almoſt goes againſt your ſtomacks; and that you doe eat, is without ſavour or any other vertue, and ſo you languiſh with all dainties before you, and thus you wil goe on languiſhing, until you quite conſume and periſh eternally, unleſſe Chriſt be with your ſpirits.

You

You ſee (I ſuppoſe) plainly by this time, that as it is a prime and principal happineſs to have Chriſt with our ſpirits; ſo it is a prime and principall evill and unhappineſſe, not to have Chriſt with our ſpirits. Wherefore having laid open both before you, let me entreat you all to look in upon your ſpirits, and ſee who keeps company with them; Chriſt, or the devil; one of theſe two is with all our ſpirits. If Chriſt be not with our ſpirits, the devil is and wil be. If Chriſt be with your ſpirits, according to the ſenſe and meaning of the Apoſtles in my Text, you ſhall finde it by theſe two things, *the body is dead becauſe of ſin; & the ſpirit is life becauſe of righteouſneſs.* 'Tis *Pauls* Character of Chriſts ſpecial preſence in the ſoule of man upon earth, and therefore of ſtrong authority. *And if Chriſt be in you, the body is dead becauſe of ſin, but the Spirit is life becauſe of righteouſneſs.* *Rom.*8.10. The body is dead becauſe of ſin: that is, the body of corruption is deſtroyed, as in reſpect of the guilt of it, ſo in reſpect of the dominion of it. And *the ſpirit is life, becauſe of righteouſneſs*: that is the regenerate part is *vigorous*, in reference to all righteous waies.

And if therefore you would know whether Chriſt be with your ſpirits, ſee whether your

your bodies be dead becauſe of ſinne: Whether you labour to bring *every thought into ſubjection to Chriſt*; or whether you doe not *allow* your ſelves liberty to ſome evil, out of love to ſome pleaſure or profit; which is that principally, wherein the dominion of ſinne conſiſteth; as *Paul* hints unto us, where he ſaith, *The evil which I doe, I allow not*. That is, I doe not approve of it in my heart, nor plead for it with my tongue; but ſtrive againſt it with all my ſtrength; and it would be more joy to me to be rid of it, then if I had a Kingdom conferred to me. This is the language right, of one that hath Chriſt with his ſpirit.

Secondly, ſee whether your *ſpirits be alive becauſe of righteouſneſs*: if you would know whether Chriſt be with your ſpirits or not. See whether holy waies doe heartily affect you. I rejoyced when they ſaid, Come let us goe to the houſe of the Lord, ſaith the *Pſalmiſt*. He ſpake like a man, having Chriſt indeed with his ſpirit: his ſpirit leapt within him, like the babe in *Elizabeths* wombe, when they ſpake of drawing neere to God, in the duties of his worſhip. A Chriſtian that hath Chriſt with his ſpirit, ſees a taking trenſcendent beauty in all Wiſdoms waies;

*they*

*they are all waies of pleaſure, and paths of peace*; which is ſpoken in reference to ſuch as have Chriſt in their ſpirits: for others finde no ſuch thing in them. And his ſpirit opens in them like flowers in the Sun, and ſmels fragrantly, then bends and cleaves to them, in love to that ſouls ſweetneſſe, which he findes in them. And if you finde theſe things in you, I think I may ſafely tell you to your comfort, that Chriſt is with your ſpirits.

I may turn this character into another form, as *Paul* doth, and tell you in his words that *he which is joyned to the Lord, is one ſpirit.* 1 *Cor.* 6. 17. They that have Chriſt with their ſpirits, are one ſpirit with Chriſt. This expreſſion (I conceive) is ſomething explained by theſe following words; *And the multitude of them that believed, were of one heart and one ſoule.* Acts 4.32. or as the original hath it, ἡ καρδία καὶ ψυχὴ μία, *heart and ſoule one:* They that have Chriſt with their ſpirits, are heart and ſoule one with Chriſt. They doe *idem velle, & idem nolle*: What Chriſt loves, they love; and what Chriſt hates, they hate. Chriſt loves righteouſneſſe, and hates iniquity: *Thou haſt loved righteouſneſs, and hated iniquity, &c.* Pſal. 45. 7. They that

that have Christ with their spirits, are heart and soule one with Christ in this. They love righteousnesse, that is, all righteous waies: and hate iniquity, that is, all that Gods word condemns. Twas Christs meat and drink, to doe his fathers will; they that have Christ with their spirits, are one spirit with Christ in this. *'Tis joy to the just to doe judgement*, saith *Solomon*. Christ was tender about keeping the least Commandement, as well as about keeping the greatest. *Whosoever shall break one of the least Commandements, and teach men so, he shall be called the least in the Kingdom of Heaven. Matth.* 5.19. They that have Christ with their spirits, are heart and soule one with Christ in this; they are tender to keep all Gods commandements: least, as well as greatest; *So shall I not be confounded, whilst I have respect unto all thy Commandements*, saith *Divid*. I doe not conceive the place fore-cited so, as if Christ did account of one part of his Fathers will above another: I rather thinke that he there speaks *Phariſæorum more*, in the Pharisees dialect, who would make the world believe, that they mightily laboured to keep some preceps, but others they thought, as many of us now doe, that they need not be so strict about.

about. Now Chriſts tender Spirit for his Fathers honour, could not brooke this halting in Religion; and they that have Chriſt with their ſpirits, are heart and ſoule one with Chriſt in this. That commandement which the moſt ſay is one of the leaſt, and may be diſpenſed withal, or at leaſt need not be ſo ſtrictly look't unto; that, as wel as any other, whil'ſt a precious part of Chriſts wil, a man that hath Chriſt with his ſpirit, wil be tender to obſerve. *Davids* ſpirit ſmote him, for cutting off the lap of *Sauls* garment, as well as for cutting off the life of *Uriah*: which plainly ſhewes, that men which have Chriſt with their ſpirits, are tender about the avoiding of ſmal ſins, as wel as great.

Now poſſibly ſome of you by what hath been ſaid, may ſee that as yet you have not Chriſt with your ſpirits; I ſhal addreſſe my ſelſe in the firſt place, particularly to ſpeak to you, and then in the ſecond place, I ſhal addreſſe my ſelfe, particularly to ſpeake to ſuch of you, as have by what hath beene ſaid, diſcerned that Chriſt is indeed with your ſpirits. To you which by what hath been ſaid, ſee, that as yet Chriſt is not with your ſpirits, I have onely theſe two things to

to ſay, labour to bewaile your great want, as perſons deeply ſenſible of it, and then labour to get this great want ſpeedily ſupplied.

Firſt, labour to bewaile your great want, as perſons deeply affected with it. Tis the greateſt want in the World, to want Chriſt to be with a mans ſpirit. Other wants may be afflicting wants, but this is a damning want. Other wants may make thee diſpiſed of men, but this want wil make thee for ever to be abhord of God. Thou wert better want riches, thou wert better want honours; nay, thou were better want bread to put in thy head, then want Chriſt to be in thy heart. Thou wert better want thy deere Husband, thy ſweet Wife, to lie in thy boſome, then want Chriſt to lie there. Nay, thy ſoule were better to be without thy bodye, then without Chriſt. If there be any want under heaven that makes a hell to a man upon earth, it is this: to want Chriſt to be with his ſpirit. For what is that makes hell, hell? a place full of ſin and full of miſery? but this, that Chriſt is not with thoſe ſpirits: they are ſpirts everlaſtingly excluded, from all communion with Chriſt. Now whereas great wants make you complain heavily

heavily, and mourn bitterly, begge the Lord to make theſe things ſinke into your ſpirits, that you may be ſenſible of this great want of wants, that your ſpirits are without Chriſt, and ſo without God in this world, that ſo all ſorrow for other wants may meet and runne in one channel, to bewaile this great want. *Sauls* ſpeech to his ſervant, I may here fitly allude to, *Come let us returne* (ſaid he) *leſt my Father leave caring for the Aſſes, and take thought for us.* If you that mourne for this want and that want, did but feel the want of Chriſt with your ſpirits, you would with *Kiſh* quickly leave mourning for trifles and begin to mourne for things of weight: come, O my ſoul! ceaſe mourning for father and mother, ceaſe mourning for husband and wife, for children and ſubſtance, and begin to mourne for this, that thou yet liveſt Chriſtleſſe, and art in the ready way to dye, and periſh remedileſſe.

When you have got your hearts to bleed inwardly, under your great want, then cry mightily to the Lord, and ſupply it. And to make yonr prayers prevalent, urge the promiſe of God, wherein he hath engaged himſelf to doe good in Chriſt, to them that are *afarre off.* Thy ſoul thou findeſt farre

farre off from Christ: why, the promise (saith the Apostle) of Christ and salvation by him is to such. *For the promise is to you and to your children, and to all that are* [*a farre off.*] This *Peter* spake by way of comfort, as now I doe, to such as felt their spirits without Christ, without grace and hope of glory. Christ you see is under a general promise, and therefore no soul should despaire of obtaining him. He is promised to the Jewes, and not only to them, but to us Gentiles, who *sometimes were afarre off*; not to this Gentile or that, but to all that are prickt in heart for the want of him. *For the Promise is to you and to your children, and to all that are afarre off.* Let every one therefore upon this ground, that feeles his spirit prickt and wounded, for want of Christ, take words to himself, and goe unto God; and say,

O God! my soul is a poor Christlesse soul. I finde by woful experience, that the Lord Jesus is not with my spirit, by reason of which I live wickedly to thy dishonour, and shal, I know not how soon, dye miserably, to mine own eternal undoing, if thou doe not shew mercy upon me, according to thy promise. Thou hast said that thou wilt

bestow

beſtow Chriſt, grace and ſalvation, upon them that are afar off; make good thy gracious promiſe to me, whoſe ſpirit is far from Chriſt, grace and all good; ſo ſhalt thou oblige me for ever unto thee; and I ſhall tell of thy goodneſſe as long as I live.

Having thus ſpoken what I thought fit, to ſuch as finde by what was formerly delivered, that Chriſt is not with their ſpirits: I ſhall in the next place ſpeak unto you, that by what was formerly delivered, finde that Chriſt is with your ſpirits. Something by way of counſel, and ſomething by way of Conſolation, I have to deliver unto you. Three things by way of counſel, I would commend unto you: *thankefully acknowledge this great favour; carefully preſerve it, and induſtriouſly labour to augment it.*

Firſt, thankfully acknowledge this great favour. Tis a pearle of great price, that God hath caſt into thy boſom to give Chriſt to be with thy ſpirit: and for great favours, every one will acknowledge it very fit, and juſt, that they ſhould be thankful. 'Tis a jewel that Chriſt ſcarce gives to one of tenne thouſand: and for rare gifts, every one will readily confeſſe it to be great ingratitude, not thankfully to acknowledge them. Doeſt thou

thou not heare ſome ſwear, ſome curſe, ſome lye, like their father the devil? Why thou wouldeſt have been ſuch a one, had not God given Chriſt to be with thy ſpirit. Doeſt thou not ſee ſome Drunkards, ſome whoremaſters, ſome murderers, ſome perſecutors of the Saints? why thou would'ſt have been ſuch a one, if God had not given Chriſt to be with thy ſpirit. Doeſt thou not ſee ſome make a God of their belly, ſome make a God of their wealth; ſome proud, ſome mad, ſome putting farre from them the evil day, living as if they ſhould never dye? Why, thou wouldeſt have been ſuch a one, had not God given Chriſt to be with thy ſpirit. Doeſt thou not ſee ſome *Nabals*, ſome *Jezabels*, ſome *Cains*, ſome *Demaſes*, ſome *Judaſes*? Why, amongſt the number of theſe wouldeſt thou have been, had not God given Chriſt to be with thy ſpirit. Wherefore magnifie the Lord with all thy might, and let all that is within thee praiſe his holy Name. Think but how it was with thee, when thy ſpirit was without Chriſt. How *fooliſh thou waſt ſerving divers luſts*: how the God of this world which rules mightily in the children of diſobedience, did rule mightily in thee. How weake thy

thy ſpirit was, and eaſily overcome and carried captive of every luſt. How drunken thy ſpirit was, and reeld from one opinion to another: one day thou thoughtſt thus and thus, and another day thou thoughtſt quite contrary. I ſay, doe but think of theſe things, and how the Lord might juſtly have left thee ſtilt to have gone on thus, untill thou hadſt periſhed, as he hath done many thouſands, & then be unthankful for the commnion of Chriſt with thy ſpirit, if thou canſt. It was this conſideration that ſet *Paul* a wondring at the goodneſſe of the Lord. *I was a blaſpemer, a perſecuter, & c. Yet I obtained mercy.* He circumflexes this terme [*I*] *yet* [*I*] *obtained mercy*, &c. It was wonderfull in his eye, that God ſhould give Chriſt to dwell with ſuch a bloody blaſpheming ſpirit as he [had. In this way let us goe to work, to raiſe our dull ſpirits, to magnifie the free goodneſſe of the Lord: for tis a work of all works that God loves. I was a man of a very proud, paſſionate, malicious, uncleane ſpirit; and yet I obtained mercy. God hath given Chriſt to be with this depraved ſpirit, and in a little time he hath done very much and made a manifeſt change in my ſpirit; of very proud, he hath made

made it in ſome meaſure humble; of very paſſionate, in ſome meaſure patient; of very malicious, in ſome meaſure loving; of very unclean, in ſome meaſure continent. O! the riches of his love; *how unſearchable is his mercy, and his love paſt finding out!*

Secondly, as I would have you thankfully acknowledge this great favour, ſo I would have you carefully labour to preſerve it. You finde that you have Chriſt with your ſpirits; take heed you do not loſe him. Thou wert better loſe thy life, then loſe the ſpecial preſence of Chriſt with this Spirit. 'T'is a prime and principall bleſſing, as thou haſt heard, a bleſſing of more worth then this world; nay, of more worth then thy ſoule, which Chriſt values above the world. Now choice things, we are uſually very carefull of, and keep them choycely. Chriſt totally (I know) can no man loſe, which hath him after a ſpeciall manner preſent with his ſpirit; but according to ſome prime and principall operations, he may; according to others, very far, though not totally. A man may loſe the preſence of Chriſt with his ſpirit totally, as a Comforter. *The Comforter which ſhould relieve my ſoule, is farre from me*, ſaith *Jeremiah*, Lam. 1.16. in the perſon of

of the afflicted Church. Tis probable enough, that *Davids* ſpirit was thus ſtript of Chriſt by his dolorous complaints, which frequently we read of. *Is his mercy clean gone for ever? doth his promiſe faile for evermore? Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Will the Lord caſt off for ever? & wil he be favourable no more?* Pſal.77.8,9. Some carriages in Chriſtians towards Chriſt, make Chriſt totally alter his carriage towards them; though for his promiſe ſake, he will never totally remove himſelf from them.

As when Chriſtians doe not keep their watch ſtrictly againſt ſin, in all the occaſions of it; then Chriſt, inſtead of being a Comforter, becomes a convincer; and inſtead of ſpeaking ſweet things, he ſpeakes very bitter unto the ſoule. This was the caſe of *David* and *Peter*. Or when Chriſtians are careleſſe and ſluggiſh, to maintaine and encreaſe their ſweet communion with Chriſt, unyeilding to the ſweet motions of the ſpirit of Chriſt, and turning oft times the deafe eare againſt the ſtill voyce behinde them, which ſaith, *this is the way, walk in it*; then Chriſt drawes a curtaine between the ſpirit of man and himſelf, and leaves the ſpirit of man

man in the dark, and full of feares. This is notably illustrated by that language of the Spouse, *It is the voyce of my Beloved that knocketh, saying; Open to me, my Sister, my Love, my Dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.* The Church was convinced of this, that it was her Beloved, seeking neerer communion with her; and yet observe how she replies; *I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? I opened to my Beloved, but my Beloved had withdrawne himself and was gone; my soul failed when he spake; I sought him, but I could not finde him: I called him, but he gave me no answer*; Cant. 5. You that finde the presence of Christ with your spirits, as a comforter, make Christian use of what I have said, that you may still enjoy so great a mercy. For if you lose the Lord Jesus Christ as a comforter to your spirits, miserable comforters will all other things prove unto you. You will mourn, and none will be able to comfort you, if Christ as a comforter forsake your spirits.

Secondly, as a leader; a man may very far lose the communion of Christ with his spirit. As if a Christian take liberty to sinne against

againſt that light, which Chriſt hath ſet up in his ſpirit; this wil make Chriſt firſt or laſt (if not timely lookt unto) leave a man to his own underſtanding, to ſecure his courſe; and then wil ſuch a man declare himſelf quickly, to be a fool and a beaſt, in many points, as *David* ſaith. Have you not ſeen Chriſtians of great light erre in judgement, and erre in practice? Whence comes this weakneſſe, but from hence, that Chriſt as a leader ſtands aloofe from their ſpirits? which is a plaine demonſtration that a man may loſe the preſence of Chriſt with his ſpirit as a leader. *Dauid* (I believe) found the truth of this, as wel as of the former, by woful experience. A man may collect ſo much cleerly from his own words. *Caſt me not away from thy preſence, and take not thy holy ſpirit from me*: Pſal. 51. 11. The ſpirit of God is therefore called by *David* a *holy* Spirit, becauſe holy in himſelf (the Spirit of the holy God, as he ſaid to *Daniel*) but principally here, as I conceive, *Ab officio*: becauſe the worker of holineſſe in us. *David* doubtleſſe by his fal, found an exceeding weakneſſe in his ſpirit unto all good, over what formerly he did, and ſtrong propenſity again to erre, as every act of ſin, leaves

ſeed and ſpawn upon the ſpirit: to bring forth more, to cover the firſt, or to commit the like againe. But more then all this; he found Chriſt to ſtand aloofe from his ſpirit; not exerciſing that ſpecial dominion in his ſpirit, as before, for the ſubduing of luſt, and ſuggeſting of holy motions and deſires; but leaving him as it were to himſelfe, as one with whom he would have no more to doe. And therefore doth *David* ſo dolefully complaine, *Caſt me not away from thy preſence, and take not thy* [*holy*] *Spirit from me*: you therefore which finde Chriſt with your ſpirits, as a tender leader, take heed of ſinning againſt any part of that light, which he ſets up in your underſtandings, or againſt any motions of his ſpirit, which he ſuggeſts unto you; leſt he leave you to your own light, and to your own ſtrength: and then wil you run from leſſe ſins to greater, from one ſinne to another, like *David* and *Peter*, to the ſcandalizing of the Goſpel, and the deſperate wounding of your own ſouls.

The third and laſt thing that I would commend unto you, by way of counſel, is this: labour to augment this great favour. You finde Chriſt with your ſpirits, labour induſtriouſly to have Chriſt more and more with

with your ſpirits. 'Tis a prime and princi pal bleſſing, as you have heard, to hav Chriſt with your ſpirits; therefore labour t get as much of this favour and happineſſe a poſſibly you can. Thou haſt Chriſt wit thy ſpirit as a teacher; why thou maiſt have him yet more intimate with thee, and open unto thee, in imparting divine myſteries, if thou *follow on to know*, as the Prophet ſpeaks, if thou humbly forget, & look over all thou haſt, and preſſe hard after more: the things thou knewest not, Chriſt wil teach thy ſpirit, morning by morning, as by the learned. Chriſt hath taught thy ſpirit many truths; why, he wil *lead thy ſpirit into all truth*, if thou urge his promiſe and believe. He wil *fill thee with the knowledge of his will in all wiſdome and ſpiritual underſtanding*, If thou pray for it as *Paul* did for the *Coloſſians*.

Thou findeſt Chriſt with thy ſpirit as a Comforter; why thou maiſt have yet much more conſolation from him, if thou ſtudy to be more pliable to him. Thou haſt Chriſt diſtilling drops of conſolation into thy ſpirit, now and then; why thou maiſt have Chriſt powring in flagons of love into thy ſoul, filling thee with joy unſpeakable and ful of glory, if thou bring thy ſpirit to be more

y and meek; for such finde most *rest to their oules*: if thou carefully keep *coming to Christ till* in every pressure of spirit; for such finde most *ease*: that is renewing faith stil, as thou renewest thy sinnes.

Thou findest Christ with thy spirit as a quickner and strengthner to duty: why thou maist finde him yet more mighty with thy spirit this way, if thou powre out thy spirit often with *David* for quickning grace; and if thou more deny thine own strength, and cast thy self more upon his. Could we but attain *Pauls* height in self-denial, to be nothing in our selves (*though I am nothing* saith he) we should find Christ gloriously present stil with our spirits, and be more constant in zeal and strength to every good work, then we are. I conclude this thus, be so tractable to Christ, that thou maist with *Mary*, win upon Christ stil; and think that thou canst never be neer enough to him, nor intimate enough with him; and this is he ready way to have a heaven upon earth: or the more we get Christ to be with our spirits, the more truly may we be said to be in heaven.

The last thing that I have to say to you, that finde Christ with your spirits, is matter of

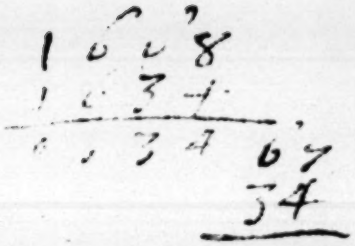
of conſolation. Here is comfort for you againſt famine. When thy body wants food, Chriſt that is with thy ſpirit, wil give that meat to eat, which the world knows not of; ſo that when others repine, and *curſe God and their King* in their extremity, as the Prophet ſpeakes; thou ſhalt be patient in prayer to him who can command Ravens to bring thee bread and fleſh to feed on; & wil, rather then thou ſhalt ſtarve, if thy life may be more to his glory, then thy death.

Here's comfort for you againſt the ſword. In the midſt of all troubles and feares, Chriſt that is with thy ſpirit wil bear thee up admirably. What is the face of an enemy to terrifie, if Chriſt be with thy ſpirit? What is the ſpoyling of thy goods? nay, what is the ſpoyling of thy body, if Chriſt be with thy ſoul? A Mountaine of miſery, is but as a Mole-hil, if Chriſt ſupport the ſpirit. To think of the Sword is a naked defence to fleſh and blood, and ſo nothing is more terrible: but let us that feare the Lord think of it in reference to Chriſt that is with our ſpirits, and then we ſhal not be troubled, though we heare of warres and rumours of warres, no more then at the rumours of any other calamity.

Here is comfort for you against the Plague, which is here and there scattered in the kingdome. What is any disease to the body, if Christ be with thy soul? As the outward man decayeth, the inward man shal be renewed daily, because Christ is with thy spirit. When thy body is ful of paine, thy soul shal be ful of comfort, because Christ is with thy spirit. When thy body is sealed with spots of death, thy soul shal be sealed with the holy Ghost unto eternal life, because Christ is with thy spirit. The plague of the body is nothing, if this plague of plagues be not upon the spirit, to wit, destitute of Christ.

Here is comfort for you against persecution. When men frowne upon thee without, Christ wil smile upon thy spirit within: when men lade the outward man with reproaches, Christ wil fil thy inward man with comforts: when men shut up thy body from the communion of Saints, Christ wil give thy spirit a large freedome of communion with himself. When men strike thy body, Christ wil stroke thy soul: when men kil thy body, Christ wil save thy soul. In a word, as the afflictions of Christ abound in thy body, so the consolations of Christ shal

ſhal abound in thy ſoul, becauſe Chriſt is with thy ſpirit. Name any miſery that is incident to man, and here's comfort to be ſuckt out of this point, to oppoſe unto it. Finally in life, in death, and eternally after death, Chriſt that is with thy ſpirit wil be gaine unto thee. Thy life he wil make comfortable; thy death hopeful; thy being after death eternally joyful. Wherefore I wil conclude my Sermon for the good of you, as Saint *Paul* doth his Epiſtle for the good of *Timothy*, *The Lord Ieſus Chriſt be with your ſpirits.*

*Trinuni Deo gloria.*

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